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POETRY.

For the Churchman.

IMMORTALITY OF MIND.

—— life and immortality to light, through the Gospel. 2 Tim. i. 10.

It came from heaven—that glory-beaming ray,
The bright illuminer of human clay,
—That spark of fire ethereal and refined,
Which glowing burns within—immortal mind:
It came from heaven—to heaven it shall return—
And brighter, clearer, there for ever burn.
Child of eternal years, when life is gone,
Still, still forever must man travel on.
Immortal stamp'd, since first, of angel birth,
At the Almighty's word he sprang to earth;
Since first o'er Eden's soil he stately trod,
A power supreme—the image of his God,
Inheritor of blessings freely pour'd,
Offspring of heaven, and wide Creation's lord!
O be that bless'd existence surely ours,
Which God vouchsafes, in heaven's enduring bowers;
Be ours on earth, a sacred, holy strife,
That ours may be a bless'd immortal life.

Long through the night preceding Gospel day,
In mists of error sages groped their way;
Philosophers went struggling in the dark,
With strong desire man's destiny to mark,
Seeking 'mid shades, if haply they might find,
Knowledge of God, and of the depths of mind;
Seeking for pledges of a future home,
Some sure foretokens of a life to come.
Old sages sigh'd—long'd for bright beams from high,
For o'er the world did clouds and darkness lie.

At length the morning broke! a glorious sight!
It brought sure immortality to light,
And clouds and darkness thick were put to flight.
The darkling shades of Error, Truth dispel'd,
And o'er the world its mighty empire held;
The Sun of Righteousness did bright arise,
Did gild the world, and light, and fire the skies!
A world to come—unchangeable, the same,
Did God reveal—Eternal is its name;
That bright revealment should make earth to sing,
And all the air with resonance to ring.
No longer man doth grope in ways unknown;
A light from heaven upon his path hath shone;
And scales have fallen from his heavy eyes:
He knows that, humbled, he again shall rise;
He knows, for God hath told it from on high,
That mind, imperial mind, shall never die;
That o'er the ashes of a crumbled world,
When stars of heaven are from their courses hurl'd,
When adamantine rocks dread thunders rive,
And mountains moulder,—mind shall safe survive;
That it shall smile in triumph over time,
And, ever upward soaring, rise sublime!

As storm-toss'd mariner rejoiceth glad,
When he descries fair land, in verdure clad;
When shores, which in the twilight were not seen,
Stretch'd full before appear, in wavy green,
So we rejoice who see the blessed sight,
The glorious land before. Hail, holy light!
We see the borders of the heavenly strand,
We hail the holy light,—we hail the land;
For there are pleasant palaces;—O, there,
Still waters and green pastures ever fair;
Flowers that shall bloom forever fadeless, young,
And music's sweetest notes, from more than mortal tongue!
O say, what joy, what music shall compare,
With joys in heaven, and music swelling there;
Where white-winged seraphs float the throne before;
Where light-robed angels beautifully soar,
Chanting loud praise, as they their God adore;
Where shining Gabriel rapturously sings,
As far and high he flies on golden wings;
Where sainted David reaps immortal fruit,
Awakes his glory, and awakes his lute;
Or tries his right-hand cunning to extol,
And praise his name—the mighty Lord of all.
What are the joyful scenes on earth, which lie,
Famed Tempe's vale, or hills of Arcady,
Compared with heavenly hills, celestial plains,
Where "everlasting Spring abides" and reigns,
Where waves immortal verdure—where decay
Doth never come—where shines eternal day;
Where pearly streams perennial wind along,
While flowery banks around re-echo loud with song?
Yes, spite of stoic doubt, we shall ascend,
Mortals, our voice with that of angels blend,
In sounding triumph—songs, which ne'er shall end—
Roam through Creation's infinite expanse,
Explore far thrones and kingdoms, at a glance,
Dwell ever in supreme, secure abodes,
And in bless'd regions live, the life of gods!

This, if the heart be true; but if impure
The cherish'd thoughts of men,—if epicure,
They turn to earth, its vanities to win,
They barter glory for a life of sin;
They lose existence where bright angels dwell,—
They find, instead of heaven, terrific hell.

What are the glittering pageants of the earth,
Compared with glories of celestial birth?
With trophies of imperishable worth?
O, mortal, if a burning deathless fire
Doth prompt thy spirit ever to aspire,
With never-ceasing longings, crying "Higher,"
—If with a Roman ardor deep, intense,
You sigh for "*something infinite, immense,*"
Or, earth's wide-spreading acres conquer'd o'er,
Unsatisfied, you still would ask for more,—
Behold where star-worlds countless, glitter fair,
Attain celestial heights, and conquer there;
Mount up to some supreme, ethereal throne,
And push your conquests into worlds unknown!
O, is there one who doth refuse to soar,
While such transcendent glories shine before?
Unworthy he, a bless'd immortal's name,
Unworthy of the inward heaven-born flame,
Who all his ardent wishes pinions here,
Imprison'd in this low, terrestrial sphere,
When he might break false earth's confining bars,
And brightly upward springing, strike the stars!
Up, drowsy spirit—wake, while ages roll;
Domains ethereal call for all thy soul;
Remember that you ever are to be,
And plume your wings for immortality.

S. H. C.

Hartford, Con., August 10, 1842.

THE MAINTENANCE OF CHURCH PRINCIPLES NOT UNCHARITABLE.

In maintaining and enforcing correct views of the constitution of the Christian Church, and of the principles of Church unity, we must be consoled and supported by the consideration that we are maintaining the principles of the saints of the primitive ages, and for which sooner than relinquish them, *they* would have shed their blood. What though it may be said that these principles would limit the communion of the Church to a small portion of professing Christians, and place in a state of schism a large number of the Christian family? If these principles be true, their obligation cannot be weakened, nor their importance diminished by the number, the piety, or the zeal of their opponents. The general prevalence of error hitherto permitted by the counsels of an inscrutable Providence, is a trial of our faith, but ought not to weaken or subvert it. Was not the revelation of God's will confined from the beginning to a small number of the human race in the plains of Shinar, and in the fields of Jordan? Are not large portions of the globe still under the dominion of the prince and powers of darkness? It is not for man to arraign the dominion of the Most High. For purposes wise and good, but inscrutable by us, did he not permit heresies early to stain the purity of the faith? Was there not a period when the divinity of his blessed Son was doubted and denied by a large portion of the Christian world, and when a venerable defender of this fundamental truth was hunted by his persecutors throughout the earth? Did not the dark cloud of Papal superstition for ages disfigure and conceal the primitive splendor of the Christian Zion? And need we wonder then, that for purposes equally wise and good, but equally inscrutable, the Sovereign of the universe still permits heresies to corrupt and schisms to distract the Christian family? He will finally do right: he searches and mercifully judges the purposes of the heart; and assuredly, honest purity of intention, and zealous endeavor to know and do his will, will not fail of a reward from him who is no respecter of persons, but is the equal and kind parent of all the human race. Still charity, though it should always soften the rigid features of truth, cannot change her divine character, nor dispense with her sacred obligations.—*Bishop Hobart.*

From the Church Magazine.

EVIL CONSEQUENCES OF DIVISIONS AMD SECTS.

Although no doubt can exist as to the real origin of divisions and sects, we find them continually represented as of holy and heavenly extraction, the work of the Holy Spirit of God: and every "father and founder" of a schismatical community is accounted a prophet, an apostle, an Elias, or as one of the prophets; and is esteemed as an inspired messenger, an instrument blessed by God. Abundant evidence of the correctness of our assertion may be found in the history of the sects of every age; and in the biographies of the various originators of dissenting bodies, and their successors. But our Lord Jesus Christ shows us how these false teachers may be easily known, namely, "by their fruits." St. Paul places "seditions," the word in the original properly signifying *divisions*, among the "works of the flesh" (Gal. v. 20); and as "that which is born of the flesh is flesh," the fruits produced by divisions and sects must necessarily be carnal. Let us endeavor to show some of their evil consequences.

In the first place, they break the *unity* of the Church, the preservation of which is positively commanded in Holy Scripture. Separate bodies are formed, which are ranged in opposition against each other, as well as against the one Catholic and Apostolic Church, "from which they have seceded. Yet these various bodies pretend, notwithstanding, that they do not rend the body of Christ, and affirm that if they are not externally united, they are one in heart and spirit. The simple fact, however, that they are separated and divided, and are not one body externally or conventionally, proves that they sin against the plain precepts contained in the Scriptures, which require a visible unity, and which ascribe to the devil the work of destroying it. And even were these divisions no more than external, the mere fact of their existence would suffice to show their real origin, and to prove them to be "works of the flesh." But it is evident, from the principles, the proceedings, the manœuvres, and the intrigues of the various sects, and from their opposition to each other, that they are not less disunited, in heart and in spirit, than they are externally. It is impossible for them to be "like-minded, having the same love, being of one accord, of one mind." (Phil. ii. 2.) They cannot show to the world that they are the body of Christ, which is one, and of one heart and mind: for each sect pretends to be better than all the rest, and even arrogates to itself the appellation of the only true Church, the true body of Christ, and despises others. There may be indeed occasional intercourse between different sects, but there is no union; for charity is the sole bond of union, and charity cannot be said to exist among them. Nothing can be more painful than to witness the calumnies, the insults, the reproaches, which are lavished by the various sects upon each other. Each of them seeks to become the most numerous, and to obtain the ascendancy; and no one of them can become prosperous without immediately seeking the ruin of the others, which consequently become filled with hatred, envy, malice, and wrath—in a word, "the works of the flesh" are apparent in all their proceedings, to the great scandal of all true Christians.

Divisions and sects present a formidable obstacle to the exercise of Christian *discipline.* No dissenting body likes to venture to censure or correct an unruly member, for fear of his leaving "the Society;" for the other sects are ever on the watch to make proselytes, in order to increase their numbers, and are always ready to excite a delinquent to discontent and desertion, for the purpose of drawing him over to them. And the consequence of this is, that he does not pay the slightest attention to any reprehensive measures which may be taken with regard to him. This, more than any other circumstance, has caused a great diminution in the individual piety of dissenters; for all that is now required of a member of a dissenting body is simply *attachment to the sect.*

They have also banished Christian *charity.* The name has remained, it is true, and there is a great deal said about it, but the reality has disappeared from among dissenters. What they call charity consists merely in "pure attachment to dissenting principles," which requires to be kept up "by a keen hatred, and now and then a little round abuse of the Church."[*] It is a bond which feebly holds together the various members of a sect. They love one another as members of the sect, and they love others who do not belong to the sect when they expect to draw them into it; they love them for the interest of the sect. This is pure egotism, the very opposite of Christian charity.

It is not solely for the *salvation of souls* that each sect bestirs itself—if indeed it seeks it at all. It is quite true that whenever it is sought to gain over an individual to the ranks of dissent, great anxiety is expressed for the welfare of his soul; but from the moment that he is found to be at all tractable, every thing turns upon his adhesion to the sect, which seeks to make a convert of him. He is told that he must immediately "join the Society;" that it is essential to his salvation that he should do so; that that is the true road to heaven. As soon as he has been enrolled as a member, the end of the "Society" is gained; it has made a proselyte, it reckons one member more, but the salvation of his soul is no longer thought of. And if it happens that the individual whom it is desired to entice into the sect has a reputation for piety, and is indeed pious—he hears a great deal about piety; but, as soon as his confidence has been gained, he is made to understand that true piety alone will not suffice; and that he must "join the Society" in order to be perfect; and no exertion is spared until that object has been accomplished.

Thus it is, that through these divisions and sects the Gospel is neglected to be preached to sinners. Each dissenting body considers that whosoever is not one of its members, is an unconverted person—is not a Christian; and that it is lawful to use every possible means in order to make proselytes. Thus attempts are constantly made by the various denominations to steal members from each other; a thousand vain and unprofitable questions are agitated; time is wasted in discussing them; arguments and quarrels take place; excommunications are reciprocally fulminated; falsehoods and calumnies are invented and propagated; every species of intrigue and trickery is had recourse to; and each dissenting teacher and zealous dissenter is continually in a high state of excitement. All this engenders sentiments, thoughts, affections, desires, words, and actions, utterly opposed to Christianity. There is no spectacle more sad than a parish which is a prey to such divisions—Satan reigns there. It is impossible to avoid ascribing to the various bodies of dissenters, in consequence of the principles which they disseminate, a considerable portion of the civil and political insubordination which now prevails in England. Many of these bodies have of late years made themselves conspicuous in their opposition to the established institutions of the country; thus verifying what was spoken by the Apostle concerning those who "separate themselves," (2 Pet. ii. 10; Jude v. 8.) and proving that they are not animated by the Spirit of Christ, for true Christians submit themselves to authority "for conscience' sake."

It is alleged as an argument in favor of sects, that they have been the means of promoting a revival of piety; and the conclusion drawn from this circumstance is, that they are good and useful, and that they come from God. Admitting that they may have been useful, whatever good they may have been the means of doing must not be attributed to their intrinsic excellence, but is merely accidental and indirect. Sects do for the Christian Church what the great fire did for London—a mass of corruption was thereby swept away, and facilities were given for enlarging the narrow and unwholesome streets. They produce the same effect as hurricanes and tempests, which purify the air, and restore the equilibrium of the atmosphere. They perform the same work as wars, plagues, famines, and other great calamities, which serve to punish, correct, and instruct those who are afflicted with them. It is simply in this sense that St. Paul says, (1 Cor. xi. 19), "There must be also heresies among you;" for he does not mean to say that heresies are intrinsically good. They are a rod in the hand of the Almighty, to chasten and to correct; but after he has made use of the rod, he will break it, in the same manner as he destroyed Babylon, after he had made use of it as an instrument to execute his judgments upon his people. See also Gal. v. 10.

The Church of England has the unspeakable happiness of not being a sect. She dates from the Apostolic times; her doctrines are those of the Bible, and she holds that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation." (Art. vi.) Her constitution and discipline are *Apostolical;* and so is her Liturgy. It is true that at one period she was brought under subjection to the tyranny of the Romish sect, but she has freed herself from the yoke, and is still "the pillar and ground of the truth."

Nevertheless, there is no branch of the Church Catholic more persecuted than the Church of England: every species of slander and calumny is continually heaped upon her; and there is no sect, however small and contemptible, which does not join in the outcry against her. Every thing is considered lawful when it is sought to do her evil. She renders good for evil, and is blamed for doing so; and if she seeks to defend herself, and to assert her just rights and privileges, she is vilified in every possible way.

It is considered highly laudable for sectarians to go from house to house seeking to make proselytes; it is thought quite lawful for any individual to decry the Church of England, to preach against her, to calumniate her, to propagate falsehoods concerning her, to ridicule her Liturgy, her articles, and her discipline, with a view to draw away members from her communion: and every dissenter is exhorted to be diligent in this unhallowed work.—But if one of her ministers strives conscientiously to perform the duties of his sacred office; if he goes from house to house to exhort privately the members of his flock; if he seeks to retain his parishioners within the fold of the Church, he is treated as if he were guilty of some heinous crime, and is accused of opposing the Gospel, of endeavoring to prevent it from being preached in his parish, and of keeping his parishioners in darkness. And if, as in duty bound, he strives "with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word,"[*] showing the evil of schism, and "exhorting in meekness those that oppose themselves," he is branded as a bigot, a papist, a persecutor, an enemy of souls: he is not merely a wolf in sheep's clothing, but he is Satan himself in disguise. But such a clergyman may take comfort from these words:—"Blessed are ye when men shall speak evil of you *falsely*, for so persecuted they the prophets who were before you;" and, if they have called the master of the house Beelzebub, shall not they also call his servants!" And in spite of the persecution to which the Church of England is continually exposed, she is daily lengthening her cords and strengthening her stakes, thus furnishing an unanswerable refutation to the charges falsely brought against her by her enemies.[†]

Clericus L.

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[*] Eclectic Review, 1832, pp. 144

[*] Ordination Service.

[†] We are permitted to state, that the Reverend writer of this paper describes the evils of Schism from *his own* previous *Ministerial* experience among the Brownist or Independent body, before he was convinced of their errors, and took refuge in the Church.

COMMUNICATIONS.

For the Churchman.

DRYBURGH ABBEY.

> But Scotland is proud of her great national minstrel—and as long as she is Scotland, will wash and warm the laurels round his brow, with rains and winds that will forever keep brightening their glossy verdure.
>
> *Professor Wilson.*

If genius ever gave celebrity to a name, in this our mutable and eventful era—or awakened interest and curiosity in the public mind, of both hemispheres, from its extraordinary versatility and profusion—that genius certainly was recognized in the person of Sir Walter Scott! His name and his writings greet your ear and follow your footsteps throughout the length and breadth of Scotland to this hour. From baronial hall to highland bower, his mental renown is acknowledged and echoed; and the humblest dweller amongst highland-glen, or lowland-heather, is at least familiar with some item of his history. It would indeed be almost a rare thing to find one who could not quote a modicum of his poetry. This is assuredly marvellous fame. The Scotch national characteristic—*amor patriæ*—will account for much of this enthusiasm—this abiding honor. Still, there is in all this admiration—fervid as it is—palpable and well founded reasons for so doing. There are claims to respect and esteem evidently displayed in the life and writings of the man whose memory thus engrosses, as it were, the hearts of his countrymen at the present day. Scott was beyond all question a remarkable man, consider him in what light we may. Remarkable alike for genius, as well as skill in turning that genius to account. His literary fame has left a deep echo with posterity, who still delight to awaken glen, ruin, and loch, by repeating his household name, or one equally familiar—the name of some one of his poetical or historic characters. The boatman who ferries you over Loch Katrine, shouts out "Roderick Dhu!" that you may hear the name of that imaginary hero repeated a thousand times from rocky glen and cavern. The rough highlander who leads the straggling defile of travellers amongst the picturesque passes of the highlands, is continually uttering the title of some well known chief or heroine—the poetical creation of the Scottish bard. This daily renown gives a singular vitality and interest to each memorial wherewith the Abbotsford minstrel is in any way connected. To be indifferent, therefore, on this topic, in Scotland, is impossible. Eye and ear must be closed ere that could be effected—you must shut out both senses to avoid any reminiscence of Scott in the land he loved, and which he has in no small degree labored to celebrate. And who would desire to shut out—even if he could—the remembrance of a bard, whose memory Scotland still delights to honor? Surely none other than churl, or bigot, would wish the beautiful imagery which he has created, and literally scattered over every nook and corner of his native land, suppressed—unrecalled, save to condemn and censure the author and disseminator of chivalrous deeds and heroic actions—glimpses of the olden time? Far be such intolerance from us—at least let it be withheld in our day. The creations of fancy and imagination, when skilfully exhibited, as well as the faithful delineations of history itself, have their respective claims to attention: especially so, when national characteristics are interwoven and unfolded at the same time. They serve to show us how intimately connected both are with the legendary chronicles of a land, and assure us also that the prototypes of both were originally drawn from nature or founded upon facts. Hellenic fable, and tradition, were the potent materials of Homer, grasped by his unequalled mind, upon which the classical scholar banquets to this hour; yet who would desire the Grecian imagery of the Iliad obliterated? The mind of man has been sentient and alive to moving incidents and narrations in all ages; he has ever sought some vehicle whereby to give permanency to his thoughts or to embody the incidents of past ages. The poetical or thrilling events of life have awakened, inflamed, or soothed man from the earliest periods—enlisted his sympathies, or excited his passions.—Hence arose poets, chroniclers, and historians—song and legend, poem and annal. We cannot shut out these facts from our mind, nor avoid the daily reiteration of applause and honor bestowed upon the name of one, who has contributed, more than any other writer, to throw around the scenery and memorials of his father-land, that abiding charm which genius only has the power of imparting to ancient ruin and renowned site. This seems to have been the congenial and chivalrous task assigned to Scott; and with true filial reverence did he discharge that duty to his country. Hence the glossy verdure of his laurels. His countrymen were pleased with their literary knight-errant, who seems to have vanquished all competitors, and who has been, by general acclamation, proclaimed master of the field.

This is neither an imaginary nor overdrawn statement. All travellers testify to the same fact, some few, perhaps, with cavillings, or unamiable censure, but the mass, with glowing admiration as they make the record. Where genius cannot be denied, exceptions will sometimes be advanced to veil its brightness or diminish its splendor; that it may better accord with the dim vision of the captious critic. And in this narrow spirit have the writings of Scott occasionally been weighed in the balances of prejudice, and found wanting. The world has become didactic, and Scott has been pronounced guilty of contumacy for not discovering it. Yet with all this seeming neglect to parade moral precepts, or introduce religious axioms where they would be out of place—I speak with reverence—I do not recollect a more reverential allusion to the Holy Scriptures to be found in any author, than the following impressive lines introduced in the twelfth chapter of the "Monastery:"—

"Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn."

I once entered the humble cottage of a mountain shepherd, which stood amidst the romantic fastnesses of the highlands, to obtain a glimpse of the lights and shadows of Scottish life. The rudeness of the interior indicated an entire absence of comparative comfort, whilst the few and simple articles of household furniture exposed to view, displayed extreme poverty. Yet the inmates of that rustic shealing had a neat and cleanly appearance, whilst their honest faces beamed with cheerfulness and contentment. I looked around this lowly apartment, rather surprised to find the apparent means of happiness seemingly withheld, whilst these children of the mist themselves bore marked evidence to the contrary. I endeavored to solve the mystery. Upon the top of a rude clothes-press lay a book, and the only one within the cabin that I could discover. Curiosity prompted me to ask permission to look at it.

"Ay, look at it, and read it, too, with the greatest pleasure," was the reply of the old shepherd, uttered in a strong Scottish accent; "it is the only book we can call our own, or give our visitors to read whilst they abide with us, when overtaken by a storm in these wild mountains. But it is the Book of books—it's the Ha'-Bible!"

And with these expressive words he took the volume down from its allotted shelf, and handed it to me for examination. On opening it, the first thing which met my eye, was the lines of Scott just quoted. They were written on a blank leaf of the book. The old man, observing the surprise and interest manifested by me whilst perusing the poet's brief, yet solemn commentary upon the sacred volume—now read with renewed interest amid the favorite scenery of the departed minstrel—gave a very simple, yet characteristic explanation, thus accounting for the appearance of this manuscript appendage.

His statement was as follows:

Not one of the present inmates of the little cottage, it appears, could read or write when this Bible was first given to them—now some years ago—by a gentleman travelling through the highlands. He was overtaken by a sudden storm, and the old shepherd kindly sheltered him in his rude bower. The gentleman-guest, it appears, during his brief sojourn amongst them, became interested in the prepossessing appearance of the host's eldest son, a boy at that time of about eight or nine years of age. He wished to have him instructed. But there was no school-house in the vicinity. He was accordingly transferred to the vicinity of Aberdeen for that purpose, by the liberality of this philanthropic man. The boy, it seems, not only learnt rapidly himself, but likewise taught his brother and sisters to read, and some of them to write. The Bible was therefore no longer a sealed book to them, but the daily companion of the ingle-side. Here they would gather round the reader during the dreary winter nights, and listen to the words of Holy Writ—a happy family group. And as they read, Hope rose "*exulting on triumphant wings.*"

This pleasing circumstance, however, gave a mournful interest to the fate of him who had been instrumental in effecting this happy change—the copiest of the lines from Scott. They were inscribed in the volume by this lamented son, and promising highland scion—this tutor and pride of his humble and affectionate family. He was prematurely cut off in the flower of his age, and amid the joyful hopes of his kindred.

"But he came home to die," said the old man with much feeling. "He could *nae* breathe his last only in the *biggin* where he was born. And that *wee* bit of writing was the last thing to which he put his hand; saying it was the *fast* words of Sir Walter Scott!"

Surely no learned commentator could make the sacred volume more precious in the sight of these simple people, than the apposite inscription of one, whose reverential feelings prompted him to record and disseminate these emphatic lines—a record which survives perishing mortality. I can never read the poet's words just extracted, without recalling this simple highland incident, or refrain from associating the author's mind with strong devotional emotions when he composed it. There is reverence imparted to every line, from circumstance, and its own intrinsic excellence. There seems to me to be a sacred beauty in this passage, far beyond the mere ordinary and evanescent flights of a poet—a solemn meaning in its language to which no mortal breast may dare refuse its ready assent; or be unmindful, that there is such a book existing as the Bible, into which he is privileged to look, and read—read humbly

"*The mystery of mysteries!*"

I could not help thinking, whilst lingering in this highland cottage, how many affectionate tears had bedewed this highly prized volume, or fallen in thankfulness upon the well preserved memorials attached to it—how the name of Scott had become a household word from being associated in their minds with venerated feelings, because it was thus singularly blended with the last mental effort of their lamented member—the light and the pride of this humble family. It certainly is a rare circumstance for a writer, in this our critical, all-requisite, exacting day—to secure the general regard of high and low, the patrician and the peasant—to have his name and writings kindly acknowledged amongst all classes, or to have imparted a salutary thought or a benign sentiment amongst those who have stood at all in need of civilizing and humanizing impulses. This is the prerogative only of surpassing genius. And although this high character was often indirectly accorded to Scott during his life, he was ever too modest to think of assuming himself such lofty pretensions.

An exalted reverence for solemn and sacred things, was an essential ingredient in the composition of Scott's mind, and emanated from his lips or flowed from his pen, upon proper occasions. His estimate of holy things, and the constituent fabric of devotional poetry, must certainly have impressed his contemporaries with the sentiment, that his views upon the subject were just and proper. To illustrate this fact, let the reader turn to his Life, by Lockhart, and peruse his reply to the Rev. George Crabbe, the poet. The latter individual had addressed a letter to him for information, on being solicited to contribute to a new collection of Hymns. These are Scott's words: "I think those hymns which do not immediately recall the warm and exalted language of the Bible, are apt to be, however elegant, rather cold and flat for the purposes of devotion. You will readily believe that I do not approve of the vague and indiscriminate Scripture language which fanatics of old and the modern Methodists have adopted, but merely that solemnity and peculiarity of diction, which at once puts the reader and hearer upon his guard as to the purpose of the poetry."

A further illustration of this subject is afforded us by the Scottish bard himself, in that fervent Hymn of Rebecca—a gem in that splendid historical achievement, "Ivanhoe:"

When Israel, of the Lord beloved,
  Out of the land of bondage came,
Her father's God before her moved,
  An awful guide, in smoke and flame:
By day, along the astonish'd lands
  The cloudy pillar glided slow;
By night, Arabia's crimson'd sands
  Return'd the fiery column's glow.

There rose the choral hymn of praise,
  And trump and timbrel answer'd keen,
And Zion's daughters pour'd their lays,
  With priest's and warrior's voice between.
No portents now our foes amaze,
  Forsaken Israel wanders lone;
Our fathers would not know Thy ways,
  And Thou hast left them to their own.

But, present still, though now unseen;
  When brightly shines the prosperous day,
Be thoughts of Thee a cloudy screen
  To temper the deceitful ray.
And oh, when stoops on Judah's path
  In shade and storm the frequent night,
Be Thou, long-suffering, slow to wrath,
  A burning and a shining light!

Our harps are left by Babel's streams,
  The tyrant's jest, the Gentile's scorn;
No censer round our altar beams,
  And mute our timbrel, trump, and horn.
But Thou hast said, the blood of goat,
  The flesh of rams, I will not prize;
A contrite heart and humble thought,
  Are mine accepted sacrifice.

There are also some devotional stanzas in the same production, which Scott, with that intellectual prodigality for which he was renowned, has merely prefixed as a motto to one of his chapters:

When autumn nights were long and drear,
  And forest walks were dark and dim,
How sweetly on the pilgrim's ear
  Was wont to steal the hermit's hymn!

Devotion borrow's Music's tone,
  And Music took Devotion's wing;
And like the bird that hails the sun,
  They soar to heaven, and soaring sing.

It is unnecessary, however, to multiply examples, or extracts, to confirm this point, from a writer so popular and familiar as Scott; yet from remarks sometimes made, it would seem to intimate, that his admirers could not well justify this favorite author, and that they were profoundly ignorant of his ever having written a line either to edify or improve them. This may be but the common-place cant of criticism, the vapid muttering of the sciolist. It certainly is not the language of honest impartiality, nor of exalted, immutable truth. And although Scott's celebrity arose principally from his being the originator and architect of a novel style, both in poetry and prose—the author of works of fancy and imagination, which seemed to waft his prosperous bark onward without hindrance or difficulty—it did not entirely satisfy his versatile or enlarged mind. He was a most strenuous advocate for solid learning and classical erudition. He was not ashamed to confess and lament his early inattention to the more important branches of scholarship which constitute a thorough education. Thus he took a most commendable opportunity, in his Autobiography, to enforce its importance upon all youthful readers, by making an honest confession upon the subject for their especial benefit. Thus runs his ingenuous avowal:

"If, however, it should ever fall to the lot of youth to peruse these pages—let such a reader remember, that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career I have felt pinched and hampered by my own ignorance; and that I would at this moment give half the reputation I have had the good fortune to acquire, if by so doing I could rest the remaining part upon a sound foundation of learning and science."

Here Scott is indisputably a true and valuable instructor, and it is not a solitary example, neither, from the same pen. But to estimate this confession understandingly, the reader should be aware of the varied literary attainments this accomplished self-condemner possessed. Scott's brain was freighted with other and more solid and sterling ore than mere *old wives' tales.* And amongst other amiable traits of character, he gave the world an illustrious example of an eminent literary man, free from the despicable vice of envy, or a disposition at all inclined to traduce his contemporaries for the purpose of elevating himself.[*] His honors—whatever the world may have seen fit to bestow upon him, were obtained without moral degradation or questionable exceptions. He was a literary Ajax, whose concentrated powers were put forth in honor of Scotland without diminution or reserve. And in remarkable accordance with his picturesque predilections, his boyhood haunts, and poetic associations, have they made his sepulchre—the pilgrim's musing-place—amid the shattered cloisters and mouldering aisles of Dryburgh Abbey. And as the eye glances around upon the harmonious accessories of this Scottish burial-place, there is a touching interest imparted to the several fragments of high-arched portal or crumbling pillar. Not a breeze stirs an ivy-twig which entwines itself amongst these gray ruins, without recalling an incident or awaking a sympathetic chord in the breast of the visitor. Even the stray mavis and the blackbird who haunt this sepulchral enclosure, create additional thought in the mind from the minstrel's remembered lay :

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[*] The gratifying record of this fact is herewith appended. "I never refused a literary person of merit such services in smoothing his way to the public as were in my power: and I had the advantage, rather an uncommon one with our irritable race, to enjoy general favor, without incurring permanent ill will, so far as is known to me, among any of my contemporaries." *Introduction to the Lady of the Lake.*

Mute Nature mourns her worshipper,
And celebrates his obsequies :

The footstep falls silently and solemnly here. The traveller pauses perchance for a moment to read an ancient inscription upon a mural stone in one of the cloisters, telling him—*Hic jacet frater Archibaldus !* But his eye fastens itself long and intently upon a grassy mound, above which there is no graven record to enlighten him ; but he knows full well, that beneath its heaving turf lies the "*Wizard* of the North," the Scottish Minstrel—even Sir Walter Scott ! D.

(*To be continued.*)

For the Churchman.

DR. CALEB HYDE, OF LENOX, BERKSHIRE COUNTY, MASSACHUSETTS.

In places which seldom enjoy regular Episcopal visitation, and where there consequently exists much looseness of opinion, and ignorance respecting the real nature and divine character of the Church, the influence of a well informed layman seems sometimes sent by God to correct the evil. The amiable and unobtrusive individual whose name is here mentioned, was eminently instrumental in diffusing a knowledge of Episcopacy and of the doctrines of our communion, in a section of the country which was, and even to the present day now is, (but less so than formerly,) among the last and strongest holds of Congregationalism in New England. His labors furnish a useful example of what may be done by a sincere, meek, yet zealous layman, devoted to the truth in the region where he resides.

Circumstances, which cannot now be recollected by the writer, about the year 1815 or '16, had rendered Dr. Hyde dissatisfied with his connection with the only religious society in the town where he lived. He could not conscientiously continue a communicant there. Often called by business to visit the city of New York, he had been directed on some errand to the store of those now aged and respectable, and formerly most efficient and valuable laborers among the laity of our Church, Messrs. T. & J. Swords. To these persons, I hardly need say, she owes the republication, at a most important crisis, and often with little other promise than benefit to the community, of a large number of valuable works on her rites and usages, yet daily inquired for, by which thousands have been brought from a state of darkness and error. In the conversation of an active and intelligent young man, at that time an assistant, but now an efficient and valuable partner in this time-honored establishment, Dr. Hyde has repeated to the writer of this, that he derived the most valuable suggestions and directions on a subject deeply interesting to him, of which he was then profoundly ignorant, but anxiously seeking information, —the orders, constitution, and institutions of the Church.

Ever ready, with a most commendable zeal, to give an answer to those who inquire of the hope that is in him, this zealous young man, from the nature of the inquiries, perceived the state of Dr. Hyde's mind, and directed him to those satisfactory sources of information, to which few go without profit, and none without increased respect for the Church. On each visit, returning from the city, Dr. Hyde carried with him the valuable information he had gained and the books he had procured for his own benefit, and which, after he had read them, he became anxious should be diffused among the inquiring neighborhood where he lived.

Rightly to appreciate the important influence which a passing interest in a stranger visiting the city from a distant part of the country, on business or pleasure, sometimes exerts—when both the laity and the clergy of our churches may not be conscious of doing good by it—we should sit by the fireside of the traveller on his return home. We should hear him repeat the conversations he has had ; describe the persons with whom he has met ; and mark the gratification with which he notices the courtesy, the comity, and sympathy, he found, and the cordiality and urbanity with which he has been entertained. We should watch the silent but perceptible influence the information he has gained is made to exert on a wide circle. If we could do this, we should appreciate more justly than we are apt to do, the important consequences which these trifling attentions and this momentary sympathy and a bland manner of entertaining strangers, may produce. Not few are the instances that might be cited within the recollection of the writer, in which the building of now flourishing churches may be remotely traced to the transient interest that has been felt and manifested towards strangers, under circumstances not entirely unlike Dr. Hyde's when in Messrs. Swords' bookstore.

In less than two years after his visit to New York above alluded to, Dr. Hyde saw a flourishing church erected in his own village, the labors of a faithful clergyman duly appreciated by an interested congregation, and numbers monthly added to our communion. In later years, he saw more. He saw six young men baptized and confirmed, and become communicants in that church, whose influence was destined to extend far more widely than his own. For some of them he was instrumental in procuring the means of a collegiate education. All, after having graduated and being properly prepared, became active and useful ministers of our communion. With the exception of one who, after a short but useful ministry, deceased, and one now at the head of an important mission of our Church in a foreign land, they are at present laboring, remote from each other, in different parts of our country.

It was of course impossible that an Episcopal Society should thus grow up, in a region so adverse to its prosperity, without exciting attention. Many began to examine the doctrines and discipline of our Church. The writer has seen persons present at the communion from no less than seven adjacent towns. It was to Dr. Hyde that all addressed themselves when inquiring into our institutions. That there was any indifference to their desire for information cannot be supposed, when it is added, that previously to his lamented death, which happened in 1835, he saw no less than four new Episcopal churches erected in the county where he lived, and was so well known ; whose erection might, if not immediately, yet be remotely traced to the influence and information he was so active in communicating. All who knew him can well remember the simplicity, unquestioned sincerity and spotless integrity of his character ; his unobtrusive piety, his enlightened zeal, tempered with meekness, and his uncompromising avowal and support of the doctrines and discipline of our Church ; how much he was looked up to for information and instruction in these matters ; and how gratified and ready he ever was, though much engaged in business, to give up his time to direct and assist others in advancing her interests. He lived to see four flourishing churches rise up about him, and many an active laborer in her service, of the laity, imbued with the same devotion and zeal which he himself possessed.

Do not the valuable and efficient results of the labors of the Messrs. Swords, and the active and ready zeal of such young men as the one to which we have alluded in the single case mentioned, (and doubtless there are very many others, which the clergy of our day could add to it,) present more than a negative argument in favor of a plain avowal of Church principles, once the subject of no little undeserved obloquy, and now the course most extensively followed by those of other denominations, then most ready and loud to condemn it ? C.

New York, August 15, 1842.

For the Churchman.

"ENDUE THEM WITH HUMILITY IN THE PURSUIT OF TRUTH."

Mr. Editor,—Such is a part of the prayer which you lately published in the Churchman, as daily offered in our Theological Seminary, along with the regular services of the Church. The sentiment is beautiful, scriptural, and appropriate ; and appears to be exactly that which our Saviour meant to convey, when he said—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall *humble himself* as this little child, the same is greatest in the kingdom of heaven." (Matt. xviii. 3, 4.)

How great and sore is the necessity, Mr. Editor, in the present unsettled state of the religious world, that the holy principle of humility should be kept in constant view by those who search for the knowledge of the truth. A few words of reflection upon it therefore may not be altogether unseasonable, nor perhaps unprofitable.

Of course our Lord does not mean, in the passage above quoted, that we should at all resemble "little children" in their *ignorance ;* seeing they are but slightly aware of the differences between right and wrong, and are not able as yet to distinguish between the ways of the world and the ways of God. Therefore it is expressly said, (1 Cor. xiv. 20)—"Brethren, be not children in understanding ; howbeit in malice be ye children, but in understanding be men."

Neither are we to be like "little children," as to their *changeableness* or fickleness of mind. For the Scripture has emphatically warned us on this point also ; "that we be no more children tossed to and fro, and carried about with every wind of doctrine." (Eph. iv. 14.) Children are usually very unstable, versatile, and restless. Though deeply interested with every thing new and glittering, they become weary of it after a little while, and seldom follow any one pursuit with fixedness of purpose. Many older persons are exactly like them in this particular,—children of a larger growth—for they have no settled principles ; or in the words of an eminent English writer, "they have no fixed plan ; they live *ex tempore ;* they wander from party to party ; they rove from preacher to preacher, so that you can place no dependance upon them ; for their attachment and behaviour to-day are no warrants for their attachment and behaviour to-morrow." Such persons are commonly ranked in life among the unfortunate and unsuccessful ; for the prophecy given by one of the patriarchs to his eldest born, will equally apply to them : "Unstable as water, thou shalt not excel."

Yet there must be some sense in which we are expected to "become as little children," in order to inherit the kingdom of God. And thus, we are to resemble them in seeking for nourishment in the bosom of our holy mother Church. Hence in the inspired writings it is said to the younger and more recent converts,—"as new born babes, desire the sincere milk of the word, that ye may grow thereby."

Little children are likewise for the most part teachable and submissive. They receive, without suspicion or distrust, whatever their father or mother may please to tell them. If ever they are in doubt, or if unhappily they have fallen into a dispute with their playmates, they run without delay to him or to her ; and the testimony of either or of both is satisfactory in clearing up the difficulty. Well would it be, if, under circumstances of embarrassment somewhat similar, this were the course always pursued by the so called "children of light."

How then should this matter stand with us, who "are all the children of God by faith in Christ Jesus ? For as many of us as have been baptized into Christ, have put on Christ." (Gal. iii. 26, 27.) So also are we the children of "the holy city, new Jerusalem," which St. John "saw coming down from God out of heaven." This holy city, the Jerusalem from above, by which is undeniably meant the Christian Church, St. Paul expressly declares "is *the Mother* of us all." St. Chrysostom, in his note upon this passage, (Gal. iv. 26,) says, that St. Paul, "having given that name of Jerusalem to the Church, cites the suffrage of the prophet (Isai. liv. 1) in his favor—'Rejoice thou barren,' &c.—Who is this that before was 'barren' and 'desolate'? Clearly it is *the Church of the Gentiles*, which was before deprived of the knowledge of God."

God then is our Father, and the Church is our Mother, and we are to receive the Gospel from them, as "little children" from their parents. We cannot be too submissive or dutiful, when either of them speak ; nor indeed can we be too credulous, when we are sure that it is their voice which we hear. For God, "our Father," can neither be imposed upon himself ; nor will he deceive us, while we are earnestly endeavoring to find out, and to do his will. His omniscience forbids the possibility of his being ever himself deceived ; and his eternal truth is the warrant that he will not employ falsehood in dealing with his children.

So also our Lord has solemnly promised that the gates of hell shall never prevail against his holy spouse, the Church ; and he has furthermore enjoined it upon his followers, as obedient children, always to "hear the Church," saying, that if any person will not hear the Church, he should be to us "as a heathen man, and a publican."

Being thus "endued with humility in the pursuit of truth," we shall presently reap the advantage. For then we need not be much concerned as to what one party of men believe, or what another party of men disbelieve, so long as we have the recorded word of God, and the faithful—oft-times, blood-bought—testimony of his *Church*, to both of whom we may appeal. Thus with regard to every matter of doubt, or of dispute in religion, we have only to go at once "to the law, and to the testimony," for the settlement or removal of the difficulty :—To the law, that is, as contained in the Bible ; and to the testimony, that is, as held forth visibly at all times in the history of the Church. So that if any "speak not according to this word, it is because there is no light in them." And we need never ask concerning the mysteries of Christianity—"how can these things be ?"—for we have only, upon that score, to "contend earnestly for the faith *once* delivered to the saints," and always *afterward* preserved to us in "the Church of the living God, which is the pillar and ground of the truth ;" being, as our 20th article expresses it, "a witness and a keeper of Holy Writ."

The dispositions of little children are also distinguished by a freedom from anxiety, from hypocrisy, and from malice. How happy would it be for ourselves, how well for those about us, could we all be children again in these respects ! But especially should the lovely and sacred character of humility, which is so natural to them, be a matter of choice and preference to ourselves. We should let this mind be in us which was also in Christ Jesus ; being clothed with humility, and in lowliness of mind willing to esteem others better than ourselves. In order to imbibe more and more of this heavenly spirit, which Christianity alone is calculated to infuse, let us strive and pray continually, that we may "become as little children ;" being endued with humility in the pursuit of truth. Thus aiming to be holy, and useful, and obedient, rather than to be powerful and haughty, we may enter fully into the sentiment of David's prayer. (Ps. cxxxi.)

I.

Lord, for ever at thy side
Let my place and portion be ;
Strip me of the robe of pride,
Clothe me with humility.

II.

Meekly may my soul receive
All thy Spirit hath revealed ;
Thou hast spoken—I believe,
Though the oracle be sealed.

III.

Humble as a little child,
Weaned from the mother's breast,
By no subtleties beguiled,
On thy faithful word I rest.

IV.

Israel ! now and evermore
In the Lord Jehovah trust ;
Him in all thy ways adore,
Wise, and wonderful, and just.

G. S.

For the Churchman.

EXTRACTS OF A LETTER FROM A CLERGYMAN IN ONE OF THE WESTERN STATES.

"I desire you will send me a few copies of Episcopacy Examined and Re-examined, by Onderdonk and Barnes. I also take the liberty, though I do it with great reluctance, of asking a gratuitous supply of such tracts as you may feel warranted in giving to our Sunday school. Our school consists of from forty to fifty scholars in regular attendance, under competent and faithful teachers, destitute of almost every facility of improvement. The few books we have were supplied at my own expense, and have been read and re-read till they cease to interest. I have myself no private resources, and though I have been two years in the parish, have not received in the way of salary over two hundred dollars, and yet have a family to sustain. I mention this by way of apology for the request I am making, and as illustrative of the condition of the clergy at the West. Little do our Eastern brethren know of the difficulties with which we contend, and the hardships we meet. We seldom or never get assistance or reliefs by exchange, while we have many extra duties arising from peculiarities of the country. The members of our Church are scattered at great distances from each other, and the clergy must needs travel much to look after them ; and the custom in this region of having preaching on all occasions of death, adds not a little to the severity of our labors. For example, during my two years residence in this place, I have preached five and twenty funeral sermons, sometimes travelling ten, or fifteen, and even twenty-five miles.

Instruction in Bible class, indeed instruction of every kind which could fall upon a clergyman, falls upon us at the West, and we may well say that we are in labors more abundant ; and though never in stripes, or imprisonment, nor yet in absolute famine, yet always in want. You will suppose this when I say the dollar I send is the only one I have, and probably the only one I may have for weeks or even months to come. Yet with all these discouragements, while laboring to make bricks without straw, there are many things inspiring. The field is always ample, and not unfrequently fertile. Where we commence with nothing, or perchance with a half dozen nominal Episcopalians, in the course of two, or three or four years, we get up neat chapels and have flourishing congregations, where our service is entire, spirited and impressive."

Surely this is an appeal from the West that will induce "our Eastern brethren" to solicit aid from their respective congregations. And of Episcopalians who have the heart to feel for the destitute of their own communion, to give liberally according to the means with which they are blessed, to enable the Society to issue their valuable tracts in all the abundance needed.

During the present year, the Protestant Episcopal Tract Society has received from *church contributions in the city, $173 71 only, and from the city of Brooklyn $10 only.*

The Society is largely deficient in funds, and five weeks only remain, to admit the liberality of congregations before its annual labors are to be submitted to the public ; time sufficient however for the willing hand to dispense the bounties of the willing heart. However expanded the liberality may be, it will be kindly welcomed at the Church Depository.

Fruits of Schism.—The Richmond Christian Advocate—a Methodist journal—says "Occasionally, for several years past, we have seen in our exchange papers, notices of union meetings held, and pulpits exchanged, by Unitarian, Universalist, and Methodist preachers." The same paper informs us that this *liberal* reciprocation and loving intercourse has even been extended to "uniting in the celebration of the Christian sacraments." !!! One of the Methodist Conferences, however, has shown itself so far "behind the age," as to censure this course in the case of one of its preachers, a Mr. S. W. Wilson ; the result of which is, that he and the society under his care have seceded from the Methodist body, boldly proclaiming that they "stand before the Christian world, *free, unfettered, and independent.*"

Such is the spirit of dissent ! And such are the schisms and heresies to which it naturally gives birth. Alas ! had Mr. Wesley lived but a few years longer, how painfully would he have seen illustrated in the conduct of his own children, the consequences of that *Schism* against which he so faithfully warned them in one of his sermons, preached between the years 1762 and 1771 !—*Banner of the Cross.*

THE CHURCHMAN.

SATURDAY, AUGUST 27, 1842.

THE ARGUMENT FROM SUCCESS.

One of the most usual replies made to those who invite men from sectarian communities to the Church is, "that God has evidently blessed their work." The idea which pervades this and similar remarks is, that success is the proof of merit, and the witness of divine approval. The fallacy of this assumption will be apparent on remembering that the Lord's ways are not as our ways, nor His thoughts as our thoughts. In His mysterious providence, at one time He vexes the sinner in hot displeasure, and brings from tribulation the man who trusted in Him ;—but at another, He permits the wicked to flourish, and the soul of the righteous to be humbled to the dust. Often are God's doings marvellous in our eyes, and there is much before us to show that He tolerates many things which He cannot approve.

There are no truths more certain than that God wills men to believe and obey the Gospel of His Son, and that He intends this to spread over the whole earth. Yet in the accomplishment of this design, partial interruptions have taken place. The candlesticks of the Seven Churches of Asia have been removed. The land where the intrepid Cyprian bore the crosier is desolate. Heathen barbarians fill the city where the eloquence of Chrysostom was heard, and the most hallowed spot of earth is guarded by the Moslem sword. Yet who, from all this, would infer that the gates of hell will ultimately prevail against the whole Church ?—who imagine that the Light of the Gospel is soon to be extinguished throughout the earth, because its ray is feeble in a few spots where it once shone brightly ? Again : temporal advantages are often so unequally distributed, that vice escapes punishment, while piety and virtue are associated with trial and affliction. But surely this is no proof that the deeds of the wicked are acceptable to God, while the humble endeavors of those who aim to serve Him according to His will are regarded with displeasure. Yet it is as reasonable and just to argue in this manner from these melancholy truths, as, from the fact that He has suffered religious societies of human institution to exist and increase within the past three hundred years, to deduce the inference that the Almighty is pleased with the irregularity of those who, without authority, attempt to discharge the functions of ambassadors for Christ.

On the page of the Old Testament is written a narrative whose fearful catastrophe is a warning against intrusion into the sacred office. We refer to the case of Korah and his company, which is not the only instance recorded in the sacred volume in illustration of the same truth. Under the plea that the Lord was among them, two hundred and fifty men of renown sought the priesthood in an unlawful manner. As the punishment of this presumption, and in proof that they had provoked the Lord, "the earth opened her mouth and swallowed them up—and they perished from among the congregation."

It avails not to say that "the act of Korah was met with prompt and heavy punishment, and so proved to be a sin, while the success which attends the labors of dissenters is an evidence of divine approbation." This is assuming, (what daily experience refutes,) that every good deed is promptly rewarded, and every evil one punished. The point to be ascertained is simply this—is there a resemblance between the sin of Korah and the act of those who now minister in holy things without having received authority to do so ? We consider the similarity to be so great, that the difference between them is merely that of time—the one having been committed under the Law, the other occurring under the Gospel. When it is recollected that the Almighty is unchangeable, we can form some idea of the probable favor with which He regards the same deed under the perfect dispensation of Christianity, which He punished so heavily under the imperfect one of Judaism.

"But," it may be asked, "how do you account for the beneficial results which have followed the labors of unsent preachers ?"—By a reference to the truth that God often brings good out of evil, and turns the ignorance, presumption or wrath of man to His own glory. That He has sometimes blessed the preaching of the Gospel—even when done 'from contention,' is a proof of His mercy toward men, but not of approbation of the spirit and manner in which the glad tidings were spread. He established the Church as the one fold into which all men should enter, and if they only knew the things that belong to their peace, they would avail themselves of the means divinely provided for their benefit, in place of devising others presumed to be better adapted to the end.

From the records of the past, we find that unlawful measures to spread the Gospel fail after a time, while the Church goes steadily on in the accomplishment of her work. Fifteen centuries ago, it might have been said *that* the formidable heresy of Arius was the truth, because it flourished so vigorously ; and, in like manner, that every heresy or schism, which has been successful for a brief period, was favored with a blessing from on high. The fate of these should encourage the Churchman when he views the present state of the religious world. Although error abounds, and sects and strifes are daily multiplied, yet they must cease. As in time past, so *again* will the truth be realized, that although houses built upon the sand cannot endure the tempest, yet the Church of Christ, founded upon a rock, shall remain unmoved in all her strength and glory until the earth shall fail, and the judgment hour have come. E.

Bernard Leslie ; *or a tale of the last ten years. By the Rev.* W. Gresley, *M. A., Prebendary of Lichfield.* London, 1842.

Of the various modes of disseminating knowledge, that of the employment of fiction has been much resorted to. The ease with which principles, facts, or opinions can be made interesting, especially to the youthful mind, by this means, has occasioned its very general adoption. So far, however, in the Church, its aid has been mainly sought by those whose attachment to some favorite system has made them industrious in obtaining facilities for its extension.

In the work before us, this weapon is employed in a better cause than that for which it has generally been wielded. Mr. Gresley has brought out the ordinances of the Gospel as the means by which God bestows His blessings. The mere preaching of His word, with the exercise of faith by the hearer, (to the neglect of the Holy Sacraments,) has been esteemed by many the whole of Christian duty. To show that the old path is the better, and that the diligent use of all the means of grace is the most effectual way to produce the full and harmonious development of the Christian character, is one object of the author. The narrative is simple. The hero is a young and devoted clergyman who commenced the labors of the ministry in a retired parish, at a period when the "Tracts for the Times" had not yet attracted such general remark. He was a partisan of no school, and much attached to the Established Church. He was induced to apply to a neighboring clergyman for counsel in regard to the best means of discharging his duties with better effect. This gentleman was one of the class denominated "Evangelical," and as he had enjoyed the benefit of some years experience in the clerical office, the young minister determined to give his suggestions a fair trial. When this had been done, and he found himself farther than ever from the object of his wishes, he met with the earlier members of the Tracts for the Times. In them, and from the conversation of a learned friend, he met the solution of his difficulties. The divine origin of the Church, and the power and excellence of the Holy Sacraments, appearing to him in a new and stronger light, his change of opinion was followed by a change of course, and the consistent Churchman became more useful than the "Evangelical" could have been.

Mr. Gresley has introduced (chiefly in the form of dialogue) some of the clearest and most correct views with which the laity have ever been presented. In the present number of this paper will be found a chapter from the work : one or two others will be given next week.

A System of Elocution, *with special reference to gesture, to the Treatment of Stammering and Defective Articulation.* By Andrew Comstock, M. D.

From a cursory examination of this work, we have formed a high opinion of its merit. The author has been long and favorably known as a teacher of Elocution, and of late years has devoted much attention to Stammering and other defects of articulation, in the removal of which he has been eminently successful. The present treatise embodies the results of his experience, and is a complete system of Theoretical and Practical Elocution. It is profusely illustrated with cuts and diagrams, and adapted to the use of the private student as well as of classes in schools and colleges.

Music of the Church, (*with a Supplement.*) *A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States.* Seventh edition. New York : Published by James A. Sparks, 111 Nassau-street. 1842.

The present edition of this popular work is improved in appearance, and its value very much enhanced by the addition of the Supplement, which contains the Trisagion, Kyrie Eleison, or Response to the Decalogue, Glorias, &c. We think this book should be in every family where music is understood ; and, as it has a piano accompaniment throughout, its use would combine pleasure with the improvement of the heart, and thus displace much of the music now generally sung which is objectionable from its trifling character.

Four of the Chants in the Supplement—the Venite, Benedictus, and the Deus Misereatur, major and minor—were sung at the consecration of the parish church at Leeds, and presented to Mr. S. by a clergyman of this diocese who was present.

We have also seen the proof sheets of "The Canticles of the Church, *being all that part of the Services of the Church which may be 'said or sung,' pointed and arranged in bars corresponding with the music to which they may be sung.*"

The design of this work (which has been arranged under the inspection of Dr. Hodges, Director of the Music of the parish of Trinity Church) is to afford facilities for the congregation to unite with the choir in performing these portions of the public service. We think its general introduction into parishes would be useful, and commend it to all those who "sing praises unto the name of the Most High."

A Walk about Zion, *revised and enlarged, by the Rev.* John A. Clark, D. D., *Rector of St. Andrew's Church, Philadelphia.* Fifth edition. New York : Robert Carter, 58 Canal street.

This is a very neat edition of a work somewhat extensively circulated, and strongly marked by the peculiar views and style of its author.

We have also received a small volume from James Loring at Boston, entitled "Am I a Christian ?" which, with several pamphlets from various sources, we have not yet found time to read. E.

Bishop Doane's recent Charge, and his Sermon at Dr. Butler's funeral, may be obtained at Wiley & Putnam's bookstore, Broadway.

Bishop M'Coskry's Sermon.—The third edition of the very able sermon of the Bishop of Michigan on Episcopacy, may be had of Messrs. D. Appleton & Co., 200 Broadway, or of Mr. Sparks, at this office. We took occasion, some weeks since, to notice this valuable sermon and commend it to our readers. We are pleased to learn that it has been extensively circulated in the West, and rejoice in the prospect of its doing much good in that highly interesting region.

We would call the attention of our readers to a card of the Right Rev. Bishop M'Coskry, taken from the Detroit Daily Advertiser of the 19th inst.

TO THE PUBLIC.

It is with much pain and sorrow, that I feel called upon to caution the community against purchasing a work lately published in this city by Alexander Mc Farren, designated "Episcopacy Examined," purporting to contain a sermon preached by me, in St. Paul's Church, Detroit, on the 13th of February last, and a series of letters addressed to me, by the Rev. Geo. Duffield.

The sermon was surreptitiously taken and printed without my consent or knowledge. It purports to be the *only edition* of my sermon, and the letters, the *second edition*. The sermon which I preached had then passed into the third edition and was for sale, the first and second editions of which having been noticed by the author of the letter.

200 copies of the work thus published, containing what is *called* my sermon and the letters, were either taken to New York by the author of the letters, or sent immediately after him, to be bound and distributed. This furnishes the proof that he was aware of said publication, and what is still more, he has stated, in the preface to what is *called* the second edition of his letters, that there was a demand for such an edition—and on the titlepage has declared it to be a second edition. Evidence has been furnished to me, and which I now hold in my possession, that only 7 letters out of 16 have been re-printed, and that the balance has been made up of the first edition, 400 copies and upwards of which still remained on hand.

I therefore consider it my duty to warn the public against such an imposition, and especially to disclaim the sermon thus published, as I never saw the proof sheet, nor knew of its intended publication, and cannot now say, that the sermon is mine.

Samuel A. M'Coskry, Bishop of
the Protestant Episcopal Church in
the Diocese of Michigan.
Detroit, August 18, 1842.

TO CORRESPONDENTS.

We would suggest to "Justice," that a representation of the matter to the Bishop of his Diocese would be preferable to the publication of his communication.

From "Bernard Leslie."

ON TRADITION.

After a short pause, I observed—"You made use of an expression just now which reminds me of another objection that struck me in the Tracts, namely, with regard to the authority of tradition. Now, certainly, I had always thought that we Protestants had nothing to do with tradition, but left all that to the Church of Rome. The very name of tradition is offensive to a true Protestant."

Mr. M. "Yet surely that must be a prejudice. A member of the Church of England, at least, cannot consistently object to tradition ; for we have an express Article 'Of the Tradition of the Church.'* 'Whosoever, through his private judgment, willingly and purposely doth openly break the *traditions* and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of weak brethren.' And no reader of the Bible can consistently object to the use of the word tradition. St. Paul says to the Thessalonians, 'Stand fast, and keep the *traditions* which ye have been taught, whether by word or our epistle.† And again : 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the *tradition* which he received of us.'"‡

Mr. L. "And yet, on the other hand, we know that our Lord accused the Jews of transgressing the commandments of God, 'and making the law of none effect by their traditions.'§ There seems to me a contradiction."

Mr. M. "I confess I do not see see any sort of contradiction or difficulty in these texts. They only prove that *there are bad traditions, which we ought to eschew ; and good traditions, which we ought to follow.*"

Mr. L. "Certainly what you say seems to explain the apparent discrepancy."

Mr. M. "Nevertheless, I allow that considerable perplexity has arisen from the lax and indiscriminate use which modern, and indeed ancient writers, have made of the word 'tradition,' and the variety of senses in which it has been employed."

Mr. L. "But, tell me," said I, somewhat inopportunely interrupting his argument, "what credit can possibly be due to statements which are not written in Scripture, but handed down by oral tradition from generation to generation ?"

Mr. M. "That is a question often triumphantly asked by modern controversialists, and considered by them to settle the dispute. It rests on the assumption, that 'tradition' and 'oral tradition' are synonymous,—which is entirely gratuitous. Oral tradition is only one sort of tradition ; therefore your objection, which is only to the oral part of it, does not apply to tradition generally."

Mr. L. "I begin to think that no satisfactory conclusion can be arrived at, unless we have a regular logical definition of tradition, or at least a mutual understanding as to what it means. Will you tell me, my dear sir, what tradition really is ?"

Mr. M. "I will endeavor to do so. You are quite right as to the importance of settling the meaning of the term. To have done so would have saved controversialists a great deal of unnecessary trouble :—To begin, then, *secundum artem.* Tradition, as I need scarcely remind you, is derived from the Latin word *trado*, which signifies 'to hand down.' But it is important to observe, that the English word tradition answers to two Latin words, *traditio* and *traditum.* Tradition (*traditio*) is the act of handing down ; *a* tradition (*traditum*) is a thing handed down. Now the modes of handing down are various. A thing may possibly be handed down from generation to generation by mere word of mouth, and never committed to writing ; or it may be handed down in writing ; or it may be handed down for two or three generations by word of mouth, and then committed to writing, and form a portion of history. Again, it may be handed down in a single line, or in a great many ; perhaps by the concurrent testimony of all who have written or spoken on the subject. Here you will see at once the immense difference in the value of tradition."

I made no answer to Mr. Manwaring's description of tradition. Thus far appeared all perfectly clear and undeniable. So he proceeded—

"Little as some men value tradition, or are aware of the obligation which they owe to it, it is, however, in reality the main source of almost all the knowledge we possess. *It is the great stream of knowledge, feeling, and belief, which we receive from by-gone ages.* That which each age discovers for itself is little in comparison with what it receives by tradition from the ages which have gone before it. How did each one of us come to know that there was a God in heaven ? Did we discover it by philosophical deduction from the appearances of nature ? Did we learn it from studying His written word ? No ; surely we must acknowledge that there is a God, before we can receive the Bible as His word. No ; we receive this great truth and many others by tradition. It was when we sat upon our mother's knee that we received from her the knowledge of the great truths of religion. She it was who told us that there was a great unseen Being called God, above, around us, about our path by day, and about our bed by night ; who had made us and all the world, and to whose glory we were made to live. And when our mind was capable of receiving further truth, it was she who told us of our fallen nature, and of the redemption of the world by the sacrifice of the Son of God ; and then, taking the catechism, which the Church had furnished for her assistance, she taught us that we were each made partakers of that great benefit, when at our baptism we were made 'children of God, members of Christ, and inheritors of the kingdom of heaven.' In return for which great kindness, it had been promised for us, on our parts, that we would renounce the service of sin, believe in God, and serve him : all which things we might do, and so obtain our heavenly inheritance, through the Holy Spirit aiding us.

"*Thus, before we could read the word of God, we received the substance of religious truth from tradition.* It was handed down to us by our parents, as they had received it from theirs. Nor was it religious truth alone, but a large portion of our knowledge, our habits, our feelings, our prejudices, our turn of thought, our national character, the very constitution of our bodies, all descended to us from those before us. Much we received from our parents, much from our teachers and masters, much by intercourse with those older or wiser than ourselves, much from books—especially the history of former ages. In short, we are but as fibres in the great tree of human life, all bound together into one system ; minute links in a complicated chain ; monads in the ocean of existence, deriving our color and character from those who have gone before us, and transmitting it to those after us."

Mr. L. "I feel something like the bourgeois gentilhomme in Moliere, when he found that he had been speaking prose all his life. I have been living in an atmosphere of tradition without being aware of it. But are you not trenching too closely on the Socialist's theory, that we are irresponsible beings, the mere creatures of circumstances ?"

Mr. M. "No ; I have only shown as yet one view of the subject ; for though it is an unquestionable fact, that the greater part of our knowledge and feelings is thus derived by tradition from others ; yet each of us is endowed with a will and conscience, which makes him responsible for his continuance or non-continuance in the tradition which he has received. For instance, when our parents taught us concerning the redemption of the world by the Son of God, they pointed to the sacred volume, and told us that what they taught was there revealed. And when we came to years of understanding, we were bound to search the Scripture, and see whether it be so."

Mr. L. "I am glad you have given this explanation, for it furnishes an answer to another objection which was upon my lips, namely, that if, as it appears certain, we receive so much by tradition from others, we are as likely to be imbued with the immense mass of erroneous views and notions which are prevalent in the world, as to receive the truth. I would advert simply to the case of Dissenters—Wesleyans, for instance, or Socinians, or Papists, who, as we believe, are born and educated in an erroneous system."

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* Art. xxxiv.

† 2 Thess. ii. 15.

‡ 2 Thess. iii. 6.

§ Matt. xv. 6.

Mr. M. "Your observation is perfectly correct, and brings us back to our original position, namely, that *there are bad traditions, which we ought to eschew; and good traditions, which we ought to follow.* Tradition, of which we can trace the origin to some mere human teacher, is of no greater weight than the authority of that teacher himself; but tradition derived from the beginning, and transmitted by the universal Church, is surely such as an individual Christian would be most presumptuous in rejecting. Indeed, it is impossible to overrate the authority and stringency of such tradition, provided only we are careful to receive it as subordinate to the written word of God."

Mr. L. "Well, you have explained to me the meaning of tradition, considered as *the act of handing down*, and have shown that it is a most extensive source of information; allow me now to ask you for some instances of traditions, (*tradita,*) or things handed down to us by tradition, which will perhaps serve to show what we are to receive, and what we are to reject."

Mr. M. "They are of course equally extensive with the tradition by which they were received. The Bible itself has been called by some writers a tradition; *certainly the genuineness and authenticity of it are so.* How do we know that the Bible is the real word of God? that what we now read as the revelation of God's will is what was written at His command by the apostles and evangelists? We know it from the concurrent tradition of the universal Church, which received it as such, and from age to age has preserved and handed it down. Hence, in the 20th Article, we call the Church 'the witness and keeper of holy writ.' The next important subject of tradition is *the right interpretation of Scripture.* The immense importance of knowing how the word of God was understood by those who first received it, will be evident when we consider the pernicious errors into which many men in the present day, and, indeed, in every age of the world, have fallen. First of all, we have the creeds, which contain the tradition of the Church as to what is the general plan or outline of scriptural truth. If each of us took the Bible, and attempted to draw up a scheme for himself, it is very probable that we should not fix on those great truths which are contained in the creeds; but disagree very much in our judgment regarding the relative importance of Christian truths. But now no man need go wrong, because we have received from tradition a form of sound words, which has been considered from the beginning as a summary of the chief Christian truths. Again; to take those great doctrines separately—tradition furnishes us here also with most valuable aid; especially we might instance the important doctrine of the nature of the Son of God. Looking at the Bible only, it is well known that some have denied His distinct and equal Godhead. They have argued that it is written, 'My Father is greater than I;'‖ and though it is also written, 'I and my Father are one,'¶ yet they have contended that *that* might mean an unity of will or action, and not an unity of substance. How could this most important point be settled? It was settled by the concurrent tradition or testimony of the universal Church collected at the Council of Nice, and embodied in the Nicene Creed, and afterwards enlarged in the Athanasian, in which the true interpretation, as received from the beginning of the Gospel dispensation, is, as it were, embalmed for ever in the tradition of the Church. Take another instance: We know from the writings of the fathers, and from Church history in general, that there have always been bishops in the Church. Therefore, even should we judge that the text of Scripture is not absolutely imperative as to the necessity of that mode of government, yet the universal tradition of the Church concurring with what we do find in Scripture, renders the institution of the episcopate so obviously right, and so strong an evidence is afforded that it was the very system ordained from the first by the Apostles, that to depart from it argues a most sinful presumptuousness. When we know from the universal tradition of Church history that a thing has been practised from the beginning—as, to name another instance, the observance of the Lord's day as a weekly festival, or the practice of infant baptism,—we conclude that it received the Apostles' sanction."

Mr. L. "I see from these instances, that some traditions are most valuable; and though not of the same absolute authority as the word of God, yet that the probability of their indicating God's will is so great, that it must be very sinful to reject them. What is the reason of all the disputes which have arisen in the present day about tradition?"

Mr. M. "Nothing more than this,—that wilful men chose to have their own way: one sect will not have bishops; another will not have infant baptism; another denies the Godhead of the Son; and so, because the universal tradition of the Church condemns them, they cry out that tradition is of no value, and then proceed to explain away the texts of Scripture which make against them, declaring that they have as much right to judge of the sense of Scripture as the Church universal. It is of no avail to tell these persons, or even to prove to them, that the Church has always held a certain doctrine, and adopted a certain practice; and to show them that such doctrine or practice is borne out by Scripture. They prefer their own judgment, and so become schismatics."

Mr. L. "But there are few in the present day who actually leave the Church, in comparison with those who have been bred and born in schism. Your explanation seems to refer to the former only, or at least principally."

Mr. M. "It does so. The case of those who are bred and born in schism is different. The truth is, that these men live in a tradition of their own sect; they suffer for the sins of their fathers; they are schismatics by birth; they have got, as it were, into a wrong track, and have not the leisure or inclination to retrace their steps. But here we revert to our former position, *that there are bad traditions, which we ought to leave; and good, which we ought to follow.* It is the duty of these men, as it is the duty of all Christians, to ascertain, when they have the means, whether the faith in which they have been nurtured is the true faith of the Church of Christ. While they are children, we trust that, though laboring under disadvantage, they incur no actual sin. The Jewish child was not responsible for the evil tradition in which he was nurtured; but when he came to man's estate, he became responsible; for the Scripture, and various other sources of information, were open to him, whereby he might have tested whether the tradition was or was not good. So I conceive it to be the duty of every man to be ready to give a reason for the faith which is in him. The Socinian should inquire whether his interpretation of Scripture is that which was held from the beginning; and he will find on inquiry, that, at the Council of Nice, his doctrine was condemned by the universal Church. The dissenter is bound to ascertain whether his discipline is according to the tradition of the Church; and he will find, that for 1500 years no such discipline was heard of. The Romanist, in like manner, will find that many of his doctrines and practices are of comparatively recent origin, and unknown to the ancient Church, as they are repugnant to the word of God.

"You are, I trust, now prepared to acknowledge the value of tradition. If men take the Bible alone, it is evident, from experience, that they will fall into most pernicious errors: for this simple reason, that they will not interpret it aright. If they are content to receive the tradition in which they have been born, they are still liable to error. The children of Socinians are bred and born in the false tradition of Socinus: Wesleyans in the tradition of Wesley; Papists in the tradition of Popery. All these, more or less, make the law and the Gospel of none effect through their human tradition. But let them go by the tradition of the Church; let them receive those great truths which have been held from the beginning as the true interpretation of Scripture, and that form of discipline which the universal Church, for a long course of centuries, has upheld; let them reject the novelties of Popery, and the still more recent novelties of Dissent, all of which can be proved to have sprung up in comparatively modern days, and there is a chance of the Church being once more united in one. At all events, individuals so acting have the surest hope of attaining truth."

This conversation with Mr. Manwaring quite satisfied me. It proved the great value and importance of tradition in enabling us to know the true will of God. It pointed out a safe and sure path; while, at the same time, it did not in the slightest degree trench on the paramount authority of Scripture as the standard of faith.

INTELLIGENCE.

From the Utica Gospel Messenger.

Clerical Changes.—The Rev. David M. Fackler, from Virginia, the Rev. Edward Ingersol, and the Rev. Stephen H. Battin, from the diocese of New York, and the Rev. Charles I. Todd, from the diocese of Connecticut, have been received into this diocese. The first named gentleman is missionary at Norwich, Chenango county; the Rev. Mr. Ingersol has accepted the rectorship of St. Michael's Church, Geneseo, Livingston county; the Rev. Mr. Battin has taken charge of Zion Church, Rome, Oneida county; and the Rev. Mr. Todd has been appointed missionary at Clarkson, Brockport, and Kendall, Monroe county.

Standing Committee.—The first meeting of the Committee held on the occasion of the annual convention of the diocese, took place at Syracuse, on the evening of the 16th, when the canonical testimonials were passed and signed on the following cases, viz.: to the Rev. Samuel Goodale, deacon, for his admission to the order of priests; to Edward D. Kennicott, for deacons' orders; for admission as candidates for holy orders, to Clarence Walworth, Charles Edward Phelps, John Howard Allen, Walter Ayrault, Gardiner Mills Skinner, and John Nicholas Norton. The Committee adjourned to meet on the following day.

The Convention.—From the appearance of things on the evening of Tuesday and the morning of Wednesday, there will be a large Convention. At the time of writing the arrivals are frequent, and we trust in the kind favor of the Master and Head of the Church, that a day of interest and profit will be enjoyed by the members and friends of our Zion.

Confirmation.—Bishop De Lancey held a confirmation at Trinity Church, Seneca Falls, on Sunday, August 14th, and confirmed 5 persons. He preached on the occasion. On the same day, in the afternoon, he preached in St. Paul's Church, Waterloo.

At the late Commencement of Hamilton College, the honorary degree of A. M. was conferred upon the Rev. James Sunderland. Mr. Sunderland, having recently removed to this city, requests that letters and papers intended for him may be directed accordingly.

From the Delaware State Journal.

TRINITY CHURCH, WILMINGTON, DELAWARE.

Old Swede's Church.—The congregation assembled at the old Swede's Church on Sunday last was very numerous. Many years have elapsed since public worship was performed in this ancient and revered house; it has long been in a dilapidated state; the hand of time had been heavily laid upon it; the worm had demolished much of the wood work, and the destruction has been hastened by the hands of Vandal men and reckless boys. Still to the people it is a holy relic of ancient times, and its beautiful location and antique appearance make it a place of resort for both the thoughtful and the gay. There are but few families here who have not some dear relative buried in this ground. Father, mother, sister, brother, husband, wife, child and friend rest here in peace, and their holy graves are visited by those over whose hearts the desolations of death have spread heavy sorrows. It is a spot dear to all. It has just been so fitted up that public worship can be performed within its venerated walls; and for the first time in twelve years, on Sunday last, a numerous congregation were assembled to listen to an address from its venerable pulpit. A highly interesting and impressive discourse was delivered by the rector, Rev. J. W. M'Cullough, in which much of the history of the founders of this church, their enterprize, piety and liberality, was given, and an earnest exhortation to emulate their virtues. The church was so full, and the doors and windows so crowded, that hundreds were debarred of the pleasure of hearing the discourse.

FOREIGN.

Convert from Popery.—After prayers had been concluded at St. Jude's Church on Sunday evening last, the Reverend Hugh M'Neile approached the communion table, and went through the solemn and impressive form of receiving one who had been a member of the Church of Rome into fellowship with the Church of England. The convert appeared to be a young man, apparently about 27 years of age. He knelt in front of the altar, appeared deeply sensible of the peculiar situation in which he stood, repeated all the responses in an audible voice, and in a most unreserved manner abjured the errors of the Church of Rome, and assented to the truth and scriptural character of the leading doctrines of the Church of England. In the course of the sermon which followed, the Rev. Mr. M'Niele alluded in terms of sincere thankfulness to God to the gratifying service in which he had just been engaged. He said, that after having had repeated conversations on religious subjects with the convert, he felt satisfied with the respect and sincerity of the latter, and called upon the congregation to pray that God would give the young man grace to withsatnd the temptations and ridicule to which he might be exposed, for having had the manliness publicly to repudiate his former religious tenets, and to embrace the Church of England as a branch of the true Catholic Church of Christ. —*Liverpool Mail.*

On Sunday week, Dr. Graham, a respectable Surgeon in Birkenhead, publicly read his recantations of the errors of Romanism in Holy Trinity Church. The solemn ceremony was very impressive, and evidently produced a deep effect on the minds of many Romanists who were present. At the conclusion of the service, four other Romanists expressed their anxious wish to do the same.—*Ib.*

Dublin.—Converts from Popery.—On Sunday, the 12th June, two persons publicly renounced the errors of Romanism, in St. Audeon's Church, and subscribed the roll. The Rev. Thomas Scott preached on the occasion from Hebrews, ii. 3—"How shall we escape if we neglect so great salvation?"

The Bishop of Durham has given the conductors of the Independent School, Sandgate, Newcastle, a valuable present of Bibles and Testaments, for the use of the school.—*Durham Advertiser, May 6.* [Can this be true? And did the Rev. S. T. Tyng, D. D., of the Protestant Episcopal Church of America, attend the anniversary of the Wesleyan Missions, May 2? while Episcopal Schools and Church Missions require every aid and patronage they can obtain, we should regret to be assured that these are worse than wasted on schismatical and rival communions.]—*London Church Magazine.*

The Rev. A. H. Hulton, Curate of Tynemouth, has brought upon himself the wrath of the liberals, by not allowing a child to attend the Church school in the week, who absented himself on Sundays to attend the Ranters' school. The question is, which is most liberal to the child, to perplex him with two systems, or to insist on the expediency of his keeping to one, and *giving the parent the choice of which?* There can be no question where the child would have gained most good, and acquired least evil; but *the two* would have neutralized each other, and have left the child *bemaddled.*—*Ib.*

On Tuesday, May 3, two males and three females were received into the Church, as having been rescued from the Anglico-Romano-Mission Schism, at the church of St. Simon, Liverpool, by the Rev. J. R. Connor, who preached from 1 Cor. xii. 31.—*Ib.*

During the last year *eight* Methodist preachers at Bolton, Lancashire, have been received into communion with the Church. A building in Bolton, late a preaching-house of New Methodists, is now a licensed *chapel*, and Mr. Berry, the late preacher, is now the Rev. Thomas Berry; he, and nearly all his congregation, having relinquished dissent. His coadjutor had previously determined to leave the connection and go to the University. Six local preachers, all the trustees, who had been dissatisfied for some time, and the greater part of the teachers and scholars, are now united to the Church, under their former teacher, now an ordained minister of Christ, and the building will hereafter be consecrated, having been conveyed for that purpose. A few extreme Catholics may become Papists; a few extreme holders of manifold other numerous and nameless vagaries, may call themselves "Protestant Dissenters." But meanwhile, what will the Church lose by their *secession?* and how much may it not gain by the *accession* of others, recovered from their unhappy, but perhaps unconscious wanderings?—*Ib.*

MARRIED,

On Monday, August 1st, by the Rev. Samuel J. Johnston, at the residence of the late Jos. H. Skinner, Esq., of Chowan county, N. C., the Rev. William E. Snowden, to Harriet A. Skinner.

On Wednesday morning, 17th inst., in St Paul's Church, Sing Sing, by the Rev. Charles H. Halsey, the Rev. Stephen H. Battin, M. A., of Rome, N. Y., to Catharine, daughter of Philip Van Wyck, Esq., of Sing Sing.

DIED,

On the 11th inst., Noah Jarvis, in the 75th year of his age.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 4 Jane street.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. C. W., 155 M'Dougal street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jackson, Rev. C. D., Waverly Place, corner of Greene.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 99 Bowery,
Milnor, D D, Rev James, 82 Beekman.
Mines, Rev. F. S., 64 Varick street.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 139 Grand st.
Peers, Rev Benjamin O., 20 John street.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Lawrence street, near Myrtle.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No. 4 Cottage Place.
Dowdney, Rev. John.
Haskins, Rev. Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

DIOCESE OF NEW YORK.
ANNUAL CONVENTION.

Notice is hereby given, that the Annual Convention of the Diocese of New York will be held on Wednesday, the Twenty-Eighth Day of September, in St. Paul's Chapel, in the City of New York, at ten o'clock, A. M.

By order of the Bishop.
Benjamin I. Haight, *Secretary.*

New York, August 15, 1842.

CALENDAR.

AUGUST.
28. Fourteenth Sunday after Trinity.

SEPTEMBER.
4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23.
24. } Ember Days.
25. Eighteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queens county. Wednesday, August 17, confirmed 23 in St. George's Church, Hempstead.

Suffolk county. Thirteenth Sunday after Trinity, August 21, confirmed 4 in Caroline Church, Setauket.

Queens county. Tuesday, August 23, confirmed 15 in Grace Church, Jamaica.

St. Bartholomew the Apostle, Wednesday, August 24, cenfirmed 12 in St. James' Church, Newtown.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Saturday, September 3, Canton, *St. Lawrence county,* Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M. Friday, 9, *Hudson*, opening of Sunday School Building, and Confirmation.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.

In consequence of many members of the Board being absent from the city, the Board of Managers of this Society will not meet during the month of August. The next meeting will be held on the third Monday of September, the 19th proximo.
By order of the President.
Geo. H. Bell, Recording Sec'y.
New York, Aug. 27, 1842.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Aug. 17th, has received the following contributions, viz.:

Through F H Stimpson, Esq. receiving agent in Boston, from a person unknown, for missions to the Indians, $20; from Trinity ch, New Haven, Ct, per Rev Dr Croswell, [illegible] Michigan, $21; offerings of Trinity ch, Columbia, S C, per Rev P J Shand, $45; Ladies' Sewing Society of the same, $30—$75. From a member of Trinity ch, Newark, N J, $10; from U, postmarked at Pendleton, S C, $5; from a friend to missions, New York, $200; collection after sermon by the Rev N S Harris, in St George's ch, Newburgh, N Y, $30. Total amount, $365.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, August 24, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St John's ch, Monticello, Rev E K Fowler, collection for Education fund, $3, and for Missionary fund, $5. St Paul's ch, Whitehall, Rev M Van Rensselaer, collection for Education fund, $2 50. Rev M Van Rensselaer, donation for Education fund, $1 50. St Paul's ch, Pleasant Valley, Dutchess county, Rev S Davis, (by J A Sparks,) for Education fund, $2 50, and for Missionary fund, $2 50. St James' ch, New York, Rev John Dowdney, special collection for Missionary fund, $2 30. St Mary's ch in the Highlands, Rev Ebenezer Williams, collection for Education fund, $1 90. St Philip's church, Phillipstown, Rev Ebenezer Williams, collection for Education fund, $2. St John's ch, Exeter, Rev John Hughes, (per D A C & Co,) contribution for Missionary fund, $5. St Paul's ch, Tompkinsville, Rev W Walton, rector, collection for missionary fund, $19 50. Total amount, $47 70.

C. N. S. Rowland, Treasurer,
August 24th, 1842. 55 Water-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From a friend, $5. W C Pierrepont, annual, $2. Master George Bartow, annual, $5. Miss Catharine Bartow, annual, $5. Total amount, $17.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, August, 24, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a friend, $5. A clergyman of Michigan, annual, $1. Total amount, $6.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
Atthe Depository, 20 John-street.
New York, August 24, 1842.

MISSION TO TERRE HAUTE.

The subscriber gratefully acknowledges the receipt of the following sums since his last acknowledgment:

From members and supporters of the Church in Philadelphia,* $87. Ten individuals in Perth Amboy, New Jersey, $12 93. Sunday scholars of St Peter's Church, Perth Amboy, $1 75.
Robert B. Croes.

* Exclusive of a pledge for $25, from the fund of St Luke's ch, per Rev Mr Spear.

☞ Donations for the church in Terre Haute will be thankfully received, if sent to Mr. Thomas N. Stanford, 152 Broadway; to Mr. James Robinson, (of Brooklyn,) at the Bank of New York; or to the subscriber in New Brunswick, N. J. August 23, 1842.

THE MISSES RAINSFORD'S SCHOOL,
430 Houston street, near Broadway.

THE duties of this establishment will re commence on Monday, the fifth of September.

Circulars can be obtained at the store of Messrs. Bartlett, Welford & Co., American Hotel; and References are permitted to the Right Rev. Bishops of New York and New Jersey; the Rev. Drs. Berrian, Eastburn, Ferris, Milnor, Mathews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, Perry, and Verren; James B. Elliman, and J. H. Hicks, Esqs.; Messrs. Swords, Stanford & Co., and Bartlett & Welford, New York.

Miss A. Rainsford still continues to give private lessons on the Piano Forte and Organ, (in thorough Bass,) French, and Drawing. Aug. 27—3t

MISS SWIFT respectfully informs her friends, that she has removed her School to No. 601 Broadway, near Houston street. Her number of scholars will be limited to fifteen. The quarterly terms commence September 12th, November 28th, February 13th, May 1st. Circulars may be obtained at Roe Lockwood's, 411 Broadway; Bartlett & Welford's, 229 Broadway; or a her residence, 74 Eighth street.

References.
C. O. Halsted, Esq.
J. W. Leavitt, Esq.
Wm Sam'l Johnson, Esq.
James Brown, Esq.
T. C. Doremus, Esq.
Rev. George Potts, D. D.
Rev. J. M'Elroy, D. D.
Thatcher Tucker, Esq.
John C. Hamilton, Esq.
E. H. Blatchford, Esq.
August 27—3t$

SELECT SCHOOL.

THE MISSES MANSFIELD respectfully inform their friends and the public, that they will Re-open their School at No. 480 Pearl-street, on Monday, August 29th. August 27.

BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.

MISS SAGAR and MISS BALLOW will Re-open their School for Young Ladies at No. 10 Albion Place, (Fourth street,) on Monday the 12th of September. August 27.

☞ Shortly will be published in London, a Portrait of the RIGHT REV. GEORGE WASHINGTON DOANE, D. D., LL. D., Bishop of New Jersey, from a Drawing by G. Richmond. Engraved by F. C. Lewis.

Fifty Impressions to be taken at $5. Prints $2 50.

The profits arising from the sale of the print will be added to the funds of the Society for the Propagation of the Gospel.

Subscriptions will be received at the office of the Churchman. August 27.

ALL SAINTS' MALE PAROCHIAL SCHOOL,
No. 292 Henry street,

Will Re-open on Monday, September 5.

MR. William A. Taylor, A. M., has been appointed Principal in the place of Rev. Albert D. Traver, whose health has compelled him to relinquish the post. Mr. Taylor's long experience and success as an instructor, induce the confident expectation that the School will continue to prosper under his auspices.

The general oversight of the School and the religious instruction of the Pupils, remains, as before, with the Rector of the Parish.

Mr. Taylor will be aided in his duties by Mr. George W. Coaklay, A. M., and a competent Assistant in the Primary Department.

Terms.—*Payment always in Advance.*

Classical Department,			$12 50
English	do	1st Class,	10 00
Do	do	2d do	8 00
Do	do	3d do	6 00
Primary	do		4 00

French, Spanish, German, and Hebrew, each $5 00.
Stationery, per quarter, 50 cts.
Fuel for the season, $1 50.
New York, August 27, 1842.

SITUATION WANTED,

A YOUNG GENTLEMAN who has had considerable experience as an Organist, and is capable of directing the music in public worship, wishes to procure a situation in this city, Brooklyn, or Williamsburgh, where he may serve in the above capacity. Would prefer an engagement in an Episcopal Church, with the service of which he has been for many years familiar.

A line addressed to F. G. N. at the office of the Churchman, would meet with prompt attention.
Aug. 27—1t

NEW THEOLOGICAL BOOKS,

Received per late arrivals, for sale by the Importers,
D. APPLETON & CO.,
200 *Broadway.*

LITURGIÆ BRITANNICÆ; or the several editions of the Book of Common Prayer, from its compilation to the last revision; together with the Liturgy set forth for the use of the Church of Scotland—arranged to show their respective variations. By William Kelling, B. D. 1 vol. 8vo.

The History of the Christian Religion and Church during the three first centuries. By Dr. Augustus Neander; translated by H. J. Rose, B. D. 2 vols. 8vo.

The Accordance of Religion with Nature. By th Rev. I. H. L. Gabell, M. A. 1 vol. 8vo.

The Churchman's Year; or Liturgical Remarks on the Sundays and Saints' Days, and the Lives of the Apostles; with an explanation of every Epistle, Gospel, and First Lesson, by George F. Townsend, M. A. 2 vols. 8vo.

Parochial Sermons, by John Henry Newman, B. D. 6 vols. 8vo.

Selections from do. 1 vol. 12mo.

Lyra Apostolici, 5th ed. 1 vol. 18mo.

Library of the Fathers of the Holy Catholic Church, translated and edited by Keble, Pusey, and Newman, 8 vols. now ready. Contents—St. Augustine's Confessions; St. Cyril's Cathetical Lectures; St. Cyprian's Treatises; St. Chrysostom's Homilies on Corinthians, Galatians, Ephesians, and Romans; St. Athanasius' Treatises in controversy with the Arians.

The Works of Archibald Bramhall. vol. 1, to be complete in 5 vols.

Bishop Bull on Justification, 1 vol. 8vo.

The Book of Genesis compared with the remains of ancient religions, by Osmond De Beaunorr Priaulf, 1 vol. 8vo.

The Theology of the Early Christian Church, by James Bennett, D. D. 1 vol. 8vo.

A Manual of Christian Antiquities, by the Rev. J. E. Keddle, M. A. 1 vol. 8vo.

A Course of Sermons for the Year, intended for the use of families, collected from the writings of the most eminent divines, by the Rev. J. R. Pitman, A. M. 4 vols. 8vo.

The Baptistry, or the Way of Eternal Life, by the author of the Cathedral, beautifully illustrated. 1 vol. 8vo.

The Mother's Help towards instructing her Children in the excellencies of the Catechism, and of the Services appointed by the Church of England for the more especial occasions which mark the Christian Life, by the Rev. John James, D. D. 1 vol. post 8vo.

Primitive Christianity exemplified and illustrated by the acts of Primitive Christians, by the Rt. Rev. Richard Mant, D. D. 1 vol. 8vo.

Bishop Stillingfleet's Antiquities of British Churches, with Lloyd's Historical Account of Church Government, edited by Rev. T. P. Pandin, M. A. 2 vols. 8vo.

Archbishop Cranmer's Complete Works. 4 vols. 8vo.

Dr. John Donne's Complete Works. 6 vols. 8vo.

Dean Graves' Complete Works, edited by his Son. 4 vols. 8vo.

Bishop Horne's Complete Works. 4 vols. 8vo.

Bishop Hopkins' Complete Works. 1 vol. imp. 8vo.

Richard Hooker's Complete Works. 2 vols. 8vo.

Do. do. edited by Keble, 3 vols. 8vo.

(*List to be continued.*)

D. A. & Co. are constantly receiving all the important Episcopal publications from Oxford and London. Their catalogue of English Books in the several departments of literature, methodically arranged, with critical notes, can be had, gratis, on application.
August 27.

ST. PAUL'S COLLEGE.

THE Professorship of the Greek and Latin Languages is at present vacant in this institution. Applications for the place will be received until the 15th of September,—to be made by letter, post paid, with references, addressed to the Rector. A Clergyman of the Episcopal Church, not having a family, will be preferred.
W. A. MUHLENBERG.
College Point, N. Y., Aug. 20—4w

MRS. MULLIGAN & MISS ROBERTS'
Boarding and Day School for Young Ladies,
No. 43 Walker-Street,

Will be opened on Tuesday, September 13.

☞ To accommodate Young Ladies who reside at a distance, a carriage will call every morning, and return after the close of school hours. Aug. 20—5w

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS,
111 Nassau street, Office of the Churchman.
August 20—tf

SELECT CLASSICAL AND COMMERCIAL BOARDING ACADEMY,
FOR A LIMITED NUMBER OF PUPILS,

AT Shrewsbury, Monmouth county, New Jersey; conducted on enlightened and strictly Christian principles, with a proper attention to domestic comforts, by Rev. Thomas Clark.

Terms—$75 for a term of twenty-two weeks, payable at the end of one month from the beginning of the term.

The village of Shrewsbury is well adapted to the location of a select Boarding Academy, being healthy, with a moral and respectable community, so that the youth would be exposed to no improper associations; and there is an easy access to it by steamboat, which goes to Red Bank, within one and three-quarter miles of the school.

Respectable references will be given.
Aug. 20—4t$

MISS HAINE'S
SCHOOL FOR YOUNG LADIES,
No. 66 Warren Street,
Will Re-open on Monday, September 5th.

THE studies pursued embrace a thorough course of English. The Languages, Drawing, and Vocal Music, taught by the best instructors. Particular attention will be given to the morals of the young ladies.

Circulars may be obtained at the bookstores of C. S. Francis, No. 252 Broadway; R. Lockwood, No. 411 Broadway; J. S. Taylor, No. 145 Nassau st.; and at her residence, No. 86 Warren st.

REFERENCES.
Hon. Theo. Frelinghuysen, LL. D., Chan. of the N. Y. University.
Hon. Peter A. Jay, No. 398 Broadway.
Rev. J. M. Matthews, D. D., No. 22 Washington Place.
Rev. Thomas Dewitt, D D., No 62 Walker st.
Rev. John A. Vaughan, D. D., No. 55 Morton st.
Rev. John M. Macauly, No. 112 Leonard st.
Cornelius Du Bois, Esq., No. 757 Broadway.
John Steward, Esq., No. 1 Pearl st.
John Slosson, Esq, No. 3 Pearl st.
C. O. Halsted, Esq., No. 12 Clinton Place.
William Forrest, Esq., No. 18 Varick st.
A. R. Whetmore, Esq, No. 23 Varick st.
John M. Nixon, Esq., No. 39 Nassau st.
Thomas C. Doremus, Esq., No. 86 Warren st.
Aug. 20—6t$

MESDEMOISELLES HALLETS'
BOARDING SCHOOL FOR YOUNG LADIES,
No. 51 Amity street, New York.

THE following notice of this school in the Church Record. is from the pen of the editor, the Rev. F. L. Hawks, D. D.

"Education.—The advertisement of the Mesdemoiselles Hallets will be found on the cover of this number. It affords us pleasure to be able to commend the institution of the Misses H. to such as have daughters to whom they are desirous of giving an education that will fit them for the best spheres in life. The branches taught, both useful and ornamental, are numerous, and are well and thoroughly inculcated, and it enhances our satisfaction to say, in a manner and with a success (for we speak from experience) that will give entire satisfaction to those who wish moral and mental instruction united."

Circulars furnishing the terms, &c., may be had on application at the store of Swords, Stanford & Co.
Aug. 13—4t$

FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
Depository 20 John st.,
Either single or in quantities:

Pearson on the Creed, 8vo.

Burnet on the XXXIX. Articles, octavo.

Sermons by the late Bishop Bowen, vol. 1. 8vo.

Select Family and Parish Sermons, by Bishop McIlvaine, 2 vols. 8vo.

Theology for the People, by the Rev. J. P. K. Henshaw, D. D., octavo.

Archbishop Secker's Lectures on the Catechism, 12mo.

The Primitive Church Compared with the Protestant Episcopal Church of the Present Day by Bishop Hopkins, 12mo.

The Church of Rome in her Primitive Purity Compared with the Church of Rome at the Present Day, by Bishop Hopkins, 12mo.

Gilly's Horæ Catecheticæ, edited by Bishop Doane, 12mo.

Baptismal Obligations, by Rev. Wm. Jackson, 12mo.

Scriptural Examinations on the Church Catechism, by Joshua Dixon, Revised, &c., by the Rev. George A. Smith, 18mo.

Dictionary of the Church, by the Rev. Wm. Staunton, 12mo.

The Churchman's Manual, by the Rev Benjamin Dorr, D. D., 12mo.

Wilmer's Episcopal Manual, 12mo.

Faber's Difficulties of Romanism, 12mo.

The Temple and Country Parson, by the Rev. George Herbert, with his Life, 12mo.

Keble's Christian Year.

Early Years of Bishop Hobart, by the Rev. J. Mc Vickar, D. D.

Professional Years of Bishop Hobart, by the same author.

Devotions for the Family and the Closet, by the same author.

The Death of the Righteous, translated from the French of M. La Placette, by the late L. P. Bayard, D. D.

The Church Choir, a Collection of Sacred Music, by Professor Muenscher.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
August 6. Church Depository, 20 John st.

CHURCH AND PARLOR ORGANS.—Geo Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—yly

HISTORY of the Reformation, by Bishop Burnett, in 4 vols. A new edition, with notes by the Rev. E Nares, D. D.
For sale at this office. Price $8. July 30.

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.

PART *Second* of the above work, bound sep arate, containing a valuable collection of *Chants.*
Just received and for sale at this office.
November 6.

A LADY, a communicant of the Church, is desirous of obtaining a situation as Governess in a seminary or gentleman's family. She has had considerable experience in teaching, and her course of instruction embraces Music, French, and the usual branches of an English education. Most respectable and satisfactory references can be given.
Address O. F., office of the Churchman.
Aug. 13—tf

BROOKLYN COLLEGIATE INSTITUTE,
An English and Classical Boarding School
Washington Avenue, Brooklyn.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to John Young, Brooklyn, will meet with prompt attention. June 25.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to urnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

‖ John xiv. 28.
¶ John x. 30.

POETRY.

From the Church Magazine.

Rev. Sir,—I was much pained to see in your excellent Magazine an account of the desecration of churches and churchyards—places which ought to incite us to the most holy contemplations, and foster in us serious thoughts on the shortness of this life, and the necessity of our preparing for that which is to come:—with such feelings were the following lines written, on St. Mary's churchyard, Market Harbro'.

I am, yours, &c. J. S.

Far away from the world and its strife
Let me haste, to the place of the tomb;
Let me learn the great end of my life
In the days of my prime, ere the evening's gloom
Shall arrive and encompass my long, my last home.

On hallow'd St. Mary's I stand,
Where corruption and death hold their sway;
Where memorials rise on each hand,
And proclaim that the beauteous form is a prey,
And a feast to the worms, in its own kindred clay!

That the rich and the poor are at rest,
That the end of each class is the same,
That the former shall not be caress'd,
Nor the tablet of marble allow'd to proclaim
Much more of the great than "he died," and his name.

That the spirits of age and of youth
Have been called to the presence of God;
And repeat the Redeemer's great truth,
"Be ye ready;" for not only he that long trod
On the earth, but the young, are consigned to the sod.

Here the hands of survivors have raised
A last tribute of love to the dead—
But not that their deeds should be praised;
O, no; all their good was derived from the Head,
Who will raise them again from the clay-begirt bed.

But they whisper of vanity here,
The engravings are precepts of love;
They are calls on the careless to fear—
For the High and the Holy One dwelling above
Will return, and terrestrial objects remove.

Like the Welland that's wending below,*
And pursuing its course to the sea,
So the years of our lives ever flow;
And will sooner or later our spirits set free
In the boundless expanse of eternity.

As the stream from the fountain proceeds,
It resembles the sinner's sad state;
More corrupted the more it recedes—
While polluted additions the river dilate;
And its windings the way of our will demonstrate.

Let the dew of thy blessing descend;
O, create us anew by thy power;
Our Redeemer, our Fountain, our Friend,
Let thy staff be our comfort in that trying hour,
When the shadow of Death on our dwelling shall lower.

Take your rest, ye who died in the Lord,
Now your day of probation is o'er;
Ye are blest, saith the Spirit and Word,
For the trials of life which afflicted you sore,
Shall not cause a lone tear to be shed any more.

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* The churchyard is situated on rising ground, near to the Welland.

From the Englishman's Magazine.

CONNECTION OF SCIENCE WITH CHRISTIANITY.

In the year 1486, Christopher Columbus having asserted his proposition, that the earth which we inhabit is a globe, and that the East Indies might be attained by a person who sailed from Europe in a westerly direction,—offered his services to the king and queen of Spain, to command a squadron, should they be pleased to fit one out for such a voyage. Before they would engage in this undertaking, he was desired to submit his statement and opinions to the council of Salamanca. He did so; and in the prejudices and ignorance of the time was instantly met with many objections, but especially that his theory was in contradiction to Scripture. All these objections Columbus met boldly, refuting some by his science, and some by his experience. "Nor was he," says his biographer, "daunted by the scriptural difficulties opposed to him; for here he was peculiarly at home. His contemporaries have spoken of his commanding person, his elevated demeanor, his air of authority, his kindling eye, and the persuasive intonations of his voice. How must they have given majesty and force to his words, as, casting aside his maps and charts, and discarding for a time his practical and scientific lore,—his visionary spirit took fire, and he met his doctrinal opponents upon their own ground, pouring forth those magnificent texts of Scripture, and those mysterious predictions of the prophets, which in his enthusiastic moments he considered as types and annunciations of the sublime discovery he proposed,—and which shortly after, a squadron being placed under his command, he actually made!"

Columbus,—the man of his age,—was a person filled with the fullest sense of revealed religion. His piety was genuine and fervent,—religion mingled with the whole course of his thoughts and actions. Whenever he made any great discovery, he devoutly returned thanks to God. All his great undertakings were entered on in the name of the Holy Trinity. His earnest desire it was, (as it should be of all Christians,) to convert to the true faith the inhabitants of those countries which he had been an instrument in the hands of Providence of making known to more favored nations,—and his last words on his death-bed were, "Into thy hands, O Lord, I commend my spirit."

While Columbus yet lived, was born Nicholas Copernicus. Columbus had practically established the spherical form of the earth. To Copernicus, who was early engrossed in astronomical studies, the theory soon suggested itself, that instead of the heavenly bodies severally moving round the earth, the earth itself moved round the sun, and also on its own axis. This system he began to consider and to write upon when he was about thirty-five years of age. He employed himself in contemplating the phenomena carefully, in mathematical calculations, in examining the observations of the ancients, in making new observations of his own; and after more than twenty years, chiefly spent in this manner, he brought his scheme to perfection, and established that system of the world which goes by his name, and is now universally received. He through life was not more distinguished for his learning than for the innocence of his character, and the fervor of his piety; and when, towards the close of it, he published his speculations, he took the opportunity openly to profess his belief in revelation.

About a century after Copernicus, flourished our own countryman, the pride and boast of England—Sir Isaac Newton. He was confessedly the most eminent philosopher the world ever saw. If there was any one more than ordinarily diligent in tracing effects from causes, or in following up the results to their principles, it was he. As Thomson, in his superlatively beautiful poem, which he wrote on Newton's death, describes him:

"All intellectual eye, our solar round
First gazing through, he, by the blended power
Of gravitation and projection, saw
The whole in silent harmony revolve.
From unassisted vision hid, the moons
To cheer remoter planets numerous formed,
By him in all their mingled tracts were seen:
He also fixed our wandering queen of night,
Whether she wanes into a scanty orb,
Or waxing broad, with her pale shadowy light
In a soft deluge overflows the sky;
Her every motion clear-discerning he
Adjusted to the mutual main, and taught
Why now the mighty mass of water swells
Resistless, heaving on the broken rocks,
And the full river turning; till again
The tide revertive, unattracted, leaves
A yellow waste of idle sands behind.

Then breaking thence he took his ardent flight
Through the blue infinite; and every star,
Which the clear concave of a winter's night
Pours on the eye, or astronomic tube,
Far-stretching, snatches from the dark abyss;
Or such as further in successive skies
To fancy shine alone, at his approach
Blaze into suns, the living centre each
Of an harmonious system: all combined
And ruled unerring by that single power
Which draws the stone projected to the ground.

The aerial flow of sound was known to him,
From whence it first in wavy circles breaks
Till the touched organ takes the message in.
Nor could the darting beam of speed immense
Escape his swift pursuit and measuring eye.
E'en light itself, which every thing displays,
Shone undiscovered, till his brighter mind
Untwisted all the shining robe of day;
And from the whitening undistinguished blaze,
Collecting every ray into his kind,
To the charmed eye educed the gorgeous train
Of parent colors."

I make no apology for the length of this quotation, since it would be impossible in prose to state the subject so briefly, and at the same time so forcibly. Such, then, was Newton: but in all his studies he was never forgetful of the first great cause of all; nor did he confine his views to natural religion. Of the truth of revelation he was so thoroughly persuaded, that amidst the great variety of books which he had constantly before him, *that* which he studied with the greatest application was the ***Bible***. He understood the nature and force of moral certainty as well as he did that of strict demonstration. A proof of his diligent study of the Bible is given in his "Observations on the Prophecies of Daniel and the Apocalypse of St. John."

"No wonder thence that his devotion swell'd
Responsive to his knowledge! For could he
Whose piercing mental eye diffusive saw
The finished university of things,
In all its order, magnitude, and parts,
Forbear incessant to adore that power
Who fills, sustains, and actuates the whole?

Say ye who best can tell, ye happy few
Who saw him in the softest lights of life,
All unwithheld, indulging to his friends
The vast unborrowed treasures of his mind,
Oh, speak the wondrous man! how mild, how calm,
How greatly humble, how divinely good;
How firm establish'd on eternal truth;
Fervent in doing well, with every nerve
Still pressing on, forgetful of the past,
And panting for perfection: far above
Those little cares and visionary joys,
That so perplex the fond impassion'd heart
Of ever-cheated, ever-trusting man."

Newton's physician was Mead. Some of Newton's last moments were spent in conversation with him. Few persons were more eminent in their time than Mead as a philosopher, a naturalist, and an encourager of the arts and sciences. He was through life a consistent believer; and when, towards the end of it, he retired from more active pursuits, he devoted himself to medical studies connected with religion. At this period he wrote his "Medica Sacra, or Commentary on the most remarkable Diseases mentioned in the holy Scriptures;" when, fearful lest, in endeavoring to account for them in a natural way, he should appear to be deviating into materialism, he thus explains himself in the preface: "I frequently read the holy Scriptures as becomes a Christian; and next to those things which regard eternal life and the doctrine of morality, I usually gave particular attention to the histories of diseases, and the various ailments therein contained."

I have alluded to these four great men and eminent philosophers, to show that science, so far from having a *necessary* tendency to produce scepticism, has, on the contrary, produced in some of its most exalted professors the opposite effect. That some very superior scientific men have been sceptics, is not to be denied. But the adduction of their names has no influence upon our argument; since what we state is *not*, that *no* scientific men have been sceptics, but that they have not of necessity been rendered such by their scientific studies. Pride, vanity, love of paradox, vice, a spirit of opposition, a desire of conciliating all persons, carelessness, may influence scientific men as well as others, and in them, as well as in others, lead to infidelity. Ignorance is often the parent of the same evil. I say ignorance; for it does not follow that because a man is learned on one subject, he must also be learned on others. A man may be very learned in a science, and yet very ignorant on the subject of religion and its evidences. This will account for that scepticism of some *really* scientific men, to which pretenders are led by their superficial acquirements; for, as the father of modern science, Lord Bacon, observes, "It is an assured truth, and a conclusion of experience, that a little, or superficial, knowledge of philosophy may incline the mind of man to atheism; but a further proceeding therein doth bring the mind back again to religion; for, in the *entrance* to philosophy, when second causes, which are next to the senses, do offer themselves to the mind of man, if it *dwell* and *stay* there, it may induce some oblivion of the highest cause; but when a man passeth on further, and seeth the *dependence* of causes and the works of Providence, then, according to the allegory of the poet, he will easily believe that the highest link of Nature's chain must be tied to the foot of Jupiter's chair. To conclude, therefore: let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the book of God's word, or the book of God's works—divinity or philosophy." So spake one of the greatest of philosophers; and what he thus said, Pope seems to have had in mind when he wrote his well-known passage:

"A little learning is a dangerous thing:
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

A few years ago, a man would give himself some airs of consequence, if he knew how to read and write; but now, when almost every body has acquired this accomplishment, it is no longer a distinction. Where is the sane person whose head will be turned by knowing the conclusion of philosophers, that the earth moves round the sun, instead of the sun round the earth? But if a man thinks that he can *prove* this without exertion, study, and mental labor, he is, if not insane, at least a fool; he may know a little, but his smattering of knowledge will only lead him into erroneous, perhaps dangerous speculations—dangerous, because he is instigated by the most mischievous and ridiculous of minor vices—vanity, presumption, and conceit. But as long as we place ourselves in the position of learners, except on those points in our several professions and trades to which we have given special attention, and in which we consequently are *learned*, we need not fear to be rebuked for seeking knowledge, even though we cannot scale the heights. We have nothing to fear, if we proceed with a spirit of diffidence, a spirit of humility, a spirit which, aspiring to gradual improvement, will nevertheless take the place of a learner before it assumes that of a teacher.

We shall conclude by a quotation from Cowper, which seems to sum up all that we have just said:

"Full oft
Our wayward intellect, the more we learn
Of Nature, overlooks her Author more;
From instrumental causes proud to draw
Conclusions retrograde and mad mistake.
But if his word once teach us, shoot a ray
Through all the heart's dark chambers, and reveal
Truths undiscerned but by that holy light,
Then all is plain. Philosophy baptized
In the pure fountain of eternal love,
Has eyes indeed; and viewing all she sees
As meant to indicate a God to man,
Gives *him* his praise, and forfeits not her own.
Learning has borne such fruit in other days
On all her branches: piety has found
Friends in the friends of science, and true prayer
Has flow'd from lips wet with Castalian dews.
Such was thy wisdom, Newton, childlike sage,
Sagacious reader of the works of God,
And in his word sagacious. Such too thine,
Milton, whose genius had angelic wings,
And fed on manna! And such thine in whom
Our British Themis gloried with just cause,
Immortal Hale! for deep discernment prais'd,
And sound integrity, not more than fam'd
For sanctity of manners undefil'd."

PATRIOTISM.

The very heathens could teach us by the light of nature, that we are not born only for ourselves, but partly for our parents, partly for our country. Ulysses preferred the smoke of Ithaca, his native soil, before all those pleasant regions that he had seen. Whether it be by the instinct of nature, as beasts love their dens, birds their nests; or by civil institution, as having the same laws, the same ceremonies, the same temples, the same markets, the same tribunals. It was the prayer of the elders for Boaz, that "he might do worthily in Ephratah, and be famous in Bethlehem," that is, in his native country. It was Esther's resolution for her countrymen, "If I perish, I perish." And Nehemiah, though for his own particular he was cup-bearer to a great king, yet his affections are still the same to his country: "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are burned with fire." Abraham, that was so ready to sacrifice his only son upon a mere command, yet when God requireth him to leave his native country, he presseth it home to him with many reasons and promises. Brutus commanded his own sons to be slain before his eyes for conspiring against their country. When Samson, without any weapon in his hand, set upon a lion as though it had been a kid, the reason is intimated in the verse precedent, for the safeguard of his *father and mother*. There cannot be a juster war than for defence of our country. It was Tully's wish, that every one in Rome had it written upon his forehead how he stood affected towards the commonwealth.—*Archbishop Bramhall.*

ECCLESIASTICAL ARCHITECTURE.

The establishment of new bishoprics in the colonial dependencies of the British empire, full of high promise as the movement is to the best interests of the Church, affords a very desirable opportunity, which, it is hoped, will not be lost sight of, for the introduction of a pure style of Christian architecture in the erection of the cathedrals and churches which will be required for carrying out the undertaking. Till within the last few years, far too little importance has been attached to the preservation of unity in the style of those structures destined for the Church's worship. The tasteless and meagre edifices raised during the last century prove how far in this respect the moderns have degenerated from the practice of their forefathers. While *they* were careful that the architectural expression of their churches should, in its unity, stand as an appropriate symbol of the unity of the Church's faith, *we*, on the contrary, seem to have imagined true excellence to consist in departing as widely as possible from ancient models, and in raising structures derived, if from any authority at all, from buildings of Pagan antiquity. The rebuilding of St. Paul's, originally a Gothic edifice, upon a Roman plan—the subsequent erection of fifty parish metropolitan churches in a similar style—gave the first energetic impulse to the prejudice which pronounced the ancient structures of the Church barbarous and fantastic, and which could see nothing worthy of imitation in the glorious piles of the 13th and 14th centuries.

The architects of the 17th and 18th centuries studiously avoided in their designs all reference to the national religious architecture, appropriated recklessly, and without meaning, mutilated fragments of Greek and Roman buildings, and observed no distinction between edifices destined for civil and those intended for sacred purposes. Nor is it unworthy of remark, that this declension in the architectural beauty and consistency of our churches was contemporaneous with an obscuration of the purity of the Church's creed, the vitality of her worship, and the fervor of her obedience. A cold and lifeless orthodoxy assumed the place of that self-denying holiness which she inculcates upon her members; and, as if the beauty of the *external* sank with the loss of the purity of the *internal*, a tasteless insipidity was henceforth manifested in our religious architecture; it possessed no analogy to that peculiar style which for centuries had been practised among us; and was only emblematical of the depressed spiritual condition into which the Church itself had fallen. A great amount of evil was herein produced by countenancing the notion that any species of architecture, however fantastic, however the product and growth of Paganism, was suited to our sacred edifices; the *expression* of Christian art was, for the time, lost; its distinctiveness was abolished, and that idea of unity, which a connected and uniform ecclesiastical architecture is calculated to convey, destroyed.

A better era is, however, dawning; with a revival of the Church's neglected doctrines, discipline, and forms, we recognize a growing appreciation of that style of art which, in one form or another, has been in use amongst us from the earliest records of the Anglo-Saxon Church; which emphatically owes its origin and progressive perfection to Christian minds and Christian taste; and which in moral association is so far better suited for our sacred buildings than imitations of the Pagan models, however beautiful, of Greece and Rome. Let, then, England's religious architecture take root in her colonies, together with England's Church. In the new buildings, let no violence be done to the growing conviction that Christian art is far superior to Pagan, both from its proportion, outline, and detail, and the olden reminiscences associated with it; and if, instead of the odious buildings which too frequently figure in our missionary reports, intended for churches, though unfit for barns, the pure style of Christian architecture is introduced, eloquent as are all its characters of mystic import, and calculated to educe those feelings of mingled awe, tenderness, and reverence, which so well befit the Christian's mind, we hesitate not to say, that an element of love for the Church whose structures they will be, is hereby invoked, which, though subordinate, and justly so, to that which arises from a consciousness of her transcendant powers, gifts, and privileges, is yet of no small importance, as all will testify who know how powerfully external symbols sway the mind, and how the forms and characters of Christian art may and do contribute to the promotion of holy and reverential habits of reflection and thought.—*British Magazine.*

FALSE LIBERALITY.

Men now profess to be lukewarm on very principle; they found their indifference upon reasoning, and regard it as a mark of toleration, and the result of a philosophic spirit, guided by justice and expediency in all its views. To treat all forms of Christianity alike, and to admit into the most intimate bonds of fellowship those whose errors we profess to condemn as fatal, and whose opinions, if unhappily they were to prevail, we acknowledge would end in the triumph of falsehood, and the persecution of the truth,—this is regarded by many as the soundest policy. The patrons of the most evil doctrines—the members of the most intolerant and misguided sects—we think ourselves not only authorized, but bound, to unite with them in all things; we shower down upon them the same favors; we entrust to them the same confidence and power; we give to them in every instance the same encouragement as others. In nothing do we deem it prudent to mark openly and decidedly our disapprobation of their views.—*Rev. C. Benson.*

DUTY TO THE CHURCH.

Commence with treating the Church as your *mother*, and you will end in finding her to be, as she is, a most holy mother, whom you will love, not merely as a means, but as an end; whom you will delight to know, and for whom you will be prepared, as in these perilous times we all *ought* to be prepared, to die. You will reverence her as the spouse of Christ; and you will venerate her for the majestic simplicity and calm dignity with which she administers to her children, not intoxicating cordials, but the sincere milk of the word; for her zeal without intolerance, her moderation without lukewarmness, her faith without fanaticism, and her piety without superstition.—*Rev. Dr. Hook.*

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August 6.

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